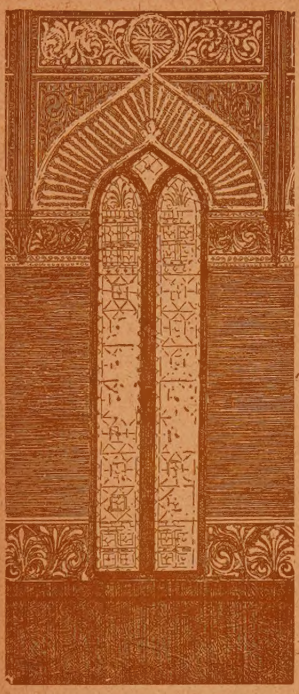
Vol. XVI MARCH, 1903 No. 3

Of the Church—By the Church—For the Church

# Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

How art Thou pale with anguish,
With sore abuse and scorn;
How does that visage languish
Which once was bright as morn!
What Thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.



## Changes or Alterations IN THE Church

Advice and information will be given how to secure the most artistic results in the CHURCH INTERIOR. In our Designs we indicate the parts to be carried out by Local Labor and parts to be forwarded from New York

**Every Question Answered for the Church or Cemetery**

Memorials designed and executed in GRANITE, MARBLE, STONE, BRONZE, BRASS, and STAINED GLASS

SEND FOR ILLUSTRATED HANDBOOK AND PHOTOGRAPHS OF RECENTLY COMPLETED WORK.

J. & R. LAMB

OFFICE: 59 Carmine St.
STUDIOS: 23, 25 and 27 Sixth Ave.

NEW-YORK

---

R. GEISSLER,
56 West 8th Street, New York.

CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,

Embroideries, Fabrics.

MEMORIALS FOR THE CHURCH AND CEMETERY.

TRADE MARK.

---

# 20,000
## CHURCHES

Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate.

I. P. FRINK, 551 Pearl Street, NEW YORK.

---

OSCAR LUETKE

# Church Worker.

— IN —

*Metal—Wood—Marble.*

513-515 West 25th Street, New York City.

---

# FLEISCHMANN'S
VEGETABLE COMPRESSED YEAST
HAS NO EQUAL

---

C. F. GENNERICH & CO.,

Wholesale Grocers,

Proprietors of the "Enterprise Brand" of Canned Goods.

49 Harrison St., New York.

---

# THE LUTHERAN WORLD,

SPRINGFIELD, OHIO

Well Edited. Conservative
Well Printed.
Young People's Department. Real Home Department
A Live Church Paper.

WEEKLY ONLY $1.00 TO NEW SUBSCRIBERS.

Of the Church—By the Church—For the Church

# Luther League Review

## The Crucifixion

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God!
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns comprise so rich a crown?

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

# Facts Worth Remembering

## Relating to the Growth of Lutheranism and Protestantism

PROF. J. N. LENKER, D. D., Blair, Neb., Author of "Lutherans in All Lands," gives the following interesting statistics in a tract he has prepared for general distribution.

TEUTONIC AND LATIN CULTURE IN EUROPE STATISTICALLY COMPARED.

| | Population in 1900. | Population in 1890. | Increase in decade. |
|---|---|---|---|
| *Teutonic Nations:* | | | |
| Germany Empire | 56,545,000 | 49,428,470 | 6,916,530 |
| Austria-Hungary | 46,912,000 | 41,358,886 | 5,553,114 |
| Germany and Austria | 103,257,000 | 90,787,356 | 12,469,644 |
| Scandinavia | 9,824,000 | 8,957,000 | 867,000 |
| Netherlands | 5,104,000 | 4,511,415 | 592,585 |
| Belgium | 6 815,000 | 6,069,321 | 745,679 |
| Switzerland | 3,314,000 | 2,930,000 | 384,000 |
| Continent of Europe | 128,314,000 | 113,255,002 | 15,058,908 |
| British Isles | 41,606,000 | 38,104,975 | 3,501,025 |
| Totals for Europe | 169,920,000 | 151,360,067 | 18,559,933 |
| Berlin | 1,888,000 | 1,578,794 | 309,206 |
| Vienna | 1,662,000 | 1,364,548 | 297,452 |
| *Romance Nations:* | | | |
| France | 38,641,000 | 38,269,000 | 372,000 |
| Italy | 32,450,000 | 31,850,000 | 600,000 |
| Spain | 18,079,000 | 17,565,632 | 513,368 |
| Portugal | 5,428,656 | 5,049,729 | 378,927 |
| Totals | 94,598,656 | 92,734,361 | 1,864,295 |
| Paris | 2,661,000 | 2,447,957 | 213,043 |
| Rome | 463 000 | 451,000 | 12,000 |

During the decade the net increase of the Teutons in Europe has been ten times that of the Latin nations. Copenhagen is larger than Rome, and the Library of Copenhagen, Christiania or Stockholm is larger than the Vatican Library. Russia in Europe, 106,199,159 in 1897, and 97,097,276 in 1887. Increase in decade, 9,101,883.

POPULATION OF GERMANY COMPARED WITH THAT OF LATIN AND BRITISH COUNTRIES.

| | |
|---|---|
| *Population of Latin Countries in* 1900. | |
| Italy | 32,450,000 |
| Spain | 18,079,000 |
| Portugal | 5,428,000 |
| Total | 55,957,000 |
| Germany | 56,345,000 |
| More in Germany by | 388,000 |
| *Population of British Countries.* | |
| Great Britain and Ireland in 1901 | 41,606,000 |
| Canada in 1901 | 5,339,000 |
| Australia in 1901 | 3,779,000 |
| British South Africa, estimated | 6,200,000 |
| Total | 56,924,000 |
| Germany in 1900 | 56,345,000 |
| One year's net gain | 800,000 |
| Germany in 1901 | 57,145,000 |
| Above British countries, 1901 | 56,924,000 |
| Excess in favor of Germany | 221,000 |

By subtracting the colored population, which is two-thirds of the people in South Africa, and adding the small white population in India and other colonies, it will appear that there are more people of the Caucasian race concentrated in the German Empire than is scattered in the entire British Empire. Germany has had her greatest growth at home, England abroad. Germany develops intensively, England extensively. This is significant because Germany is in the midst of the 350,000,000 people of the continent of Europe, while the 41,606,000 people of the British Isles have little influence upon them by reason of their isolation. Before 1870 the Romance and Slavic races were pressing the Germans on the west and on the east, since 1870 the Germans have been gaining on both. The marvelous growth of the Lutheran Church during the last thirty years is due largely to this growth in the population of Luther's fatherland. Every Lutheran and every Protestant may well rejoice over the progress of the classic language and culture of the land of the Reformation.

ECUMENICAL PROTESTANT STATISTICS.

| | |
|---|---|
| Lutherans in the world | 70,000,000 |
| Episcopalians | 21,000,000 |
| Methodists | 17,000,000 |
| Baptists | 11,000,000 |
| Presbyterians | 9,000,000 |
| Congregationalists | 4,000,000 |
| Other Reformed, Dutch, Swiss, etc. | 8,000,000 |
| Protestants in the world | 140,000,000 |

SOURCES OF GROWTH IN THE LUTHERAN CHURCH.

1. The natural growth, which is about 1,000,000 per year in the world. These are faithfully prepared for church membership by the Parochial Schools.

2. The Diaspora Mission Work, which is

worldwide among Germans and Scandinavian emigrants, colonists, sailors, etc.

3. Heathen Mission Work, which has planted 1,700 churches in Asia and 1,800 in Africa.

4. Converts from the Roman Catholic Church. In Prussia alone from 1890 to 1900 the number was 36,000, while in all Germany the number was larger. Through the "Los von Rom" movement in Austria 11,443 Catholics joined the church of the Augsburg Confession, and 56 new pastorates were organized during 1899 and 1900.

### STATISTICS OF THE LUTHERAN AND REFORMED CHURCHES COMPARED.

Among the white or Caucasian population of the world the Lutheran Church numbers about 6,000,000 members more than all the other Protestant denominations combined.

Of the 66,000,000 Protestants on the continent of Europe, or Europe excepting the British Isles, 57,000,000 are Lutheran, and 9,000,000 Reformed of various denominations. Hence, the modern Protestant European culture and civilization is pre-eminently Lutheran.

Again, of the 57,000,000 Lutherans on the continent, more than 20,000,000 are found outside of the German Empire. One-half of these 20,000,000 are in Scandinavian lands. Lutheranism, therefore, is by no means confined in Luther's fatherland even in the old world.

In Europe, Northern Asia and South America the Lutheran Church is stronger than all the Reformed Churches combined, while in North America and Australia the Reformed Churches are stronger than the Lutheran. In Mission Work in Africa the Lutherans lead, and in Southern Asia the Reformed.

### LUTHERANISM IN THE ENGLISH WORLD.

The census of British India which has just appeared reveals the fact that the Evangelical Lutheran Church ranks third in that great heathen empire, the Church of England and the Baptists being larger.

Here in the United States, another English country, we also rank third. Such facts point to the prospects that Lutheranism may in time be the third if not the second or first church in the English world. This would be the case at present had the children of the Germans and Scandinavians, who emigrated to England and Scotland since Luther's days, been gathered into English parochial schools and congregations. But alas, neither the parents themselves nor their fatherlands are concerned about English Lutheran work in England.

### A MISTAKE THAT IS OFTEN MADE.

Each year the American public is liberally treated to a complete statistical table of the Protestant Denominations in the United States, and many people confuse these statistics with those of the world. The United States is indeed a glorious nation and a large country, but its population is only one-twentieth part of the population of the world, and it happens that the two Protestant denominations which are the strongest in the United States have very small followings in other lands as statistics show. People who form their ideas of the strength of the different Protestant Churches in the world from these universally advertised tables of the statistics for the United States, will receive just the opposite impressions from those which the facts warrant. From repeated experiences while in London and Edinburgh, I learned that it is almost impossible to have the Luthrean Church fully and fairly represented in their year-books and almanacs. In those that appear at Boston and New York it is not much better. Why not publish the facts for the whole world?

### THE THREE LARGEST PROTESTANT CHURCHES IN THE UNITED STATES.

All the American Churches are importations from Europe, and all are in that sense foreign. The Methodists are six times stronger in the United States than in Europe, the Baptists nine times, and the Presbyterians and the Congregationalists are considerably stronger in the New than in the Old World, while the Lutheran Church is seven times stronger in Europe than in the United States. The centers of strength of four leading Protestant Churches have been transferred from Europe to America. The development of the Lutheran Church in the old world, however, is so great that her American daughter, however rapid her growth, is not likely to equal her.

As the Lutheran Church stands third in rank in the United States, the Methodists and the Baptists being larger, it is interesting to analyze the American and the ecumenical statistics of these two denominations and to compare them with the Lutherans. Among the results will appear the fact that, while about five-sixths of all the Methodists in the world are found in the United States, and six-sevenths of all the Baptists, only one-seventh of the Luther-

(*Continued on page 28.*)

# A CIRCLET OF RARE JEWELS

By Leander S. Keyser, D.D.

Author of "Birds of the Rockies," "In Bird Land," "John Westoff," etc.

## Chapter II.—The Effect of Inconsistency

AFTER all, it turned out that Harold Frederic was not affected by Edna Wilson's refusal to accompany him in a Sunday evening drive as she feared he had been, for when they had their next conversation, a couple of weeks later, he spoke very frankly.

"Miss Wilson," he said, "I've thought a great deal what you said in our conversation the other Sunday evening. If there's anything I admire, it's consistency in a professing Christian. On the other hand, if there's anything that repels me, it's the inconsistency of some church members. Shall I tell you the chief reason why I'm not a confirmed member of the church to-day?"

She inclined her head in assent.

"Well, it was this way," he went on. "When I was a boy of fourteen, I felt that I should be a Christian, and had almost made up my mind to be confirmed—for I was brought up a Lutheran—but in our neighborhood there were several men, church members, who lived the most worldly kind of lives; they were close and grasping, ill-grained with their families and neighbors; treated their hired men like slaves, and had the reputation of taking a dishonest advantage in trade; while two of them occasionally slipped into the back doors of saloons. They seldom went to church, never unless the weather was very fair—except on certain occasions. When do you think that was?"

"At the communion seasons. They would never miss the communion, which came once a quarter. They seemed to have an idea that in the Lord's Supper they received the absolution of all the sins of the past quarter. That debt having been wiped out, they would begin the next quarter in the same old careless way of living. On the communion Sunday they would step up to the altar just as if they had a right there, and partake of the sacred elements. It almost made my blood run cold. I remember one communion season when I was fourteen. It was at the time of Easter. I had made up my mind to be confirmed, and my parents were anxious that I should be; but during the week I saw one of those men do a thing that seemed to me to be so wicked I was entirely discouraged, and disgusted, too. Knowing he would go to the communion the next Sunday, I became rebellious, and flatly refused to be confirmed on that day, although both my parents wept over my obstinacy. I suppose I was wrong, and I'm sorry about it now, but I want you to know how the inconsistent conduct of church members affects people who have come to a critical point in their spiritual history."

The tears were gleaming in Edna's eyes as she said: "I'm so sorry you have had such an unfortunate experience."

"Yes, I'm sorry for myself," the young man replied; then he said, anger glittering in his keen eyes: "I tell you, Miss Wilson, the bad lives of those men came pretty near making a skeptic of me."

"But you mustn't let a counterfeit of religion make you lose faith in what is genuine," she pleaded.

"That's true. I see that. And I'm glad to know that there are genuine Christians in the world. I want to say something for your encouragement. Perhaps you thought I was nettled because you refused to go driving with me at the time of the church service. For a few minutes I think I did show a slight resentment, but when I came to think of it soberly I was profoundly impressed with your consistency. I'm glad you're trying to be a whole-hearted Christian. If you had gone with me I should, I'm frank to say, have lost some respect for your Christian consistency. So, you see, you've done something to restore my faith in the Bible."

Edna was deeply affected by this confession, and expressed a hope that her friend would soon see his way clear to make a full confession of faith. The summer went by, and they were frequently in each other's company. There is no harm in saying that they enjoyed more than one drive to the country, but never at a time when it interfered with Edna's church duties. The autumn passed, and winter set in with cold north winds and boisterous snowstorms.

Edna Wilson and some of the other ac-

tive Leaguers had used their influence upon young Frederic to a good purpose, and had almost won his consent to present himself at the altar of the church for confirmation at the next communion, which would occur the first Sunday in January. He had been led to seek Christ in prayer, and surely was not far from the kingdom, like the young man of the gospel, though he had not as yet entered the open door of a satisfactory Christian faith and experience. Edna's heart was bright with hope, and on the following Sunday evening, when they would meet again, she confidently expected him to declare that he had unreservedly committed himself to Christ.

But on Sunday morning an untoward incident occurred. Sometimes harmful influences at work outside of the young people's society circumvent the work that earnest Leaguers are anxious to do. Young Frederic had not yet reached that stage of religious development when he could say, "Whatever others may say or do, I know whom I have believed," but his eyes were still open to the deflections of church people, and just at this crisis in his experience he was most apt to be injuriously affected.

It was a stormy morning, rather cold, with snow hurtling through the fitful gusts, and a recent snowfall of at least six inches lying on the ground, making the walking quite difficult. While it was not the most favorable kind of a morning for church-going, yet young Frederic was stalking through the snow on his way to the services of St. John's, for he was anxious to receive spiritual help. It was about half past ten o'clock, and the services began at eleven. At a corner he was joined by Mr. Allaman, a member of St. John's, who was also on his way to the service.

"Rather a rough morning for going to church," Harold remarked.

"Not any worse than for going to one's business any other morning," Mr. Allaman replied. "I'm sure I shall go down to my place of business to-morrow morning even if the weather's a good deal rougher than this. The same principle applies to serving the Lord, don't you think so?"

"Ah! thought Harold, "Mr. Allaman is one of the rare jewels, a consistent Christian." However, instead of saying that, which would have sounded like flattery, he said he thought, too, that the same energy and fidelity ought to be put into church work as into secular employment.

At this point there came a diversion of thought. A short distance down the street they saw Dr. Bremer coming toward them, plodding through the snow. Dr. Bremer was a successful physician and a member of St. John's Lutheran Church. Harold noticed that he had a package under his arm, and on coming closer, observed that it was a package of mail. Ah! the doctor had been down to the post-office on Sunday morning! There were a number of letters, papers and magazines in the bundle. Was it necessary to break the Sabbath by going to the post-office for his mail on that day? thought Harold, with a sinking feeling in his heart.

As the doctor came up, Mr. Allaman accosted him, by saying: "You're going the wrong way, doctor. The church is in the other direction."

"Oh! it's too bad a morning to go to church," the physician replied, with a twinkle in his eye.

"Why, it's not any worse to go to church than to go to the post-office," Mr. Allaman blurted out, for he was a plain-spoken man.

"Well—ah—perhaps not—but I think I'll get home while I have a chance. The snow's getting deeper every minute."

The doctor went on his way, without giving any further excuses.

"If he had a call to a patient, with prospect of a good fee, he'd go through a blizzard, depend upon it," remarked Mr. Allaman, with a good deal of feeling. "It almost makes one angry to witness such inconsistency. He was able to plod down to the post-office through the storm, but it's too disagreeable a day to go to church! Bah! such Christianity! Why, he came right by the church on his way home!"

Perhaps if Mr. Allaman had suspected that his young companion was in a most critical spiritual condition, apt to be swayed one way or the other, he would have restrained his indignant speech. The conduct of Dr. Bremer had a disastrous effect on young Frederic. Although he said nothing, his thoughts were as bitter as they were busy. He had arrived at a crisis in his religious experience, and the issue was trembling in the balance; hence his extreme sensitiveness to unfavorable influences. His thoughts ran on this wise:

"If that's the low estimate an educated professor of religion puts upon the services of the church, what's the use to be concerned about the question of salvation? I wonder whether the whole thing isn't a farce, after all! Think of a man professing to believe the great and awful truths of Christianity, and then having more concern about his morning mail than about the cultivation of his spiritual nature! I wonder, too, whether it's keeping the Sabbath Day holy to go to the post-office on Sunday. I

declare, my mind's all topsy-turvy on the religious question."

Nor was that the only unfortunate incident of the morning. They had gone a few blocks farther, when they passed the elegant residence of Mr. Pancost. This gentleman was a successful merchant of the city, also a member of St.. John's Lutheran Church. As the two pedestrians came to the house, they saw, through one of the large bay windows, the merchant sitting back in his comfortable, richly upholstered rocking-chair, holding the large blanket-sheet of the Sunday newspaper up before him. He was reading intently, and rocking slightly, while wreaths of smoke rose from his cigar. As it was almost time for the service, and he was wearing his dressing-gown, it was evident that he had no intention of going to church.

"It seems to be too stormy for Mr. Pancost to get out to church, too," Mr. Allaman remarked. "What a pity it is there are so many fair-weather Christians!"

"I was just thinking of that myself," observed Harold. "Do you know, Mr. Allaman, that the conduct of those two men, Mr. Pancost and Dr. Bremen, have made me feel that this church business is little better than a farce?"

The older man gave his companion a quick look of surprise, and was at once on his guard. So he said:

"I know it's discouraging sometimes to run up against these stumbling-blocks, my young brother; but you mustn't allow them to throw you off your spiritual balance. Remember that, after all, religion is a personal matter. Each one must know and experience its truth for himself; then he will not be affected by what others do or do not do. While we've seen two inconsistent specimens this morning, there are consistent Christians, many of them, in the community."

"Yes, I'm aware of that," Harold admitted; and he thought of Edna Wilson and a number of the young people of the Luther League. And here was Mr. Allaman himself. Harold knew that he never missed a service of the church without a good reason; that, while far from wealthy, he was a liberal giver, often generous almost beyond his means; that he conducted an honest business, and was spiritually minded, even though a little brusque in his manners. Yes; there were consistent Christians, and he was glad of it; but just now the shadows were lying too deep upon his soul, and he could not recover from his resentful and skeptical mood. While he said nothing further, he went into the church with a downcast look, and received little good from the service. Edna noted the cloud on his face, and knew that something had occurred to disturb his peace of mind.

On their way to the League meeting that evening, for the young couple went together, he was more reticent than usual. On account of the storm there were fewer young people present than at other times. It happened to be one of those meetings that seem to go at loose ends. The leader did not seem to be well prepared to open the service in an inspiring and suggestive way. Moreover, several somewhat ludicrous incidents occurred that caused some of the less sober young people to giggle. Worst of all, the leader, who was a young lady, was not as serious and dignified as she should have been. Unhappily, she glanced occasionally at some of her associates and laughed as if she and they possessed some secret that they found quite amusing. It was obvious that she did not feel the solemnity and responsibility of her position.

Harold Frederic watched her with keen and flashing eyes. Her frivolity jarred on all his better feelings. Did these young people, who had named Christ's name, look upon the performance of religious duties as only a perfunctory matter? Could they actually trifle in the midst of a religious service? If he had not been in so serious a mood himself, he perhaps would have thought little of the young lady's giddy conduct. This evening, however, he was in a critical mood. Edna noted with trembling heart the look of repugnance that shadowed his face.

In her cosy parlor, after the service, Harold told her of the experiences of the day, and the effect of his observations upon him. She had hoped that he would be ready to yield to the claims of Christ, and now she felt grieviously disappointed. Indeed, he seemed to have become so embittered that his angry expressions almost shocked her.

"I've never in all my life been so much of a doubter as I am this evening," he declared, almost recklessly. "And the inconsistencies I've seen to-day are to be thanked for my present frame of mind. I can't help it. A good tree ought to bring forth good fruit. That's what troubles me. Is this Christian system true or not?"

Edna was visibly affected by his vehement speech. Tears sparkled in her eyes.

"You will never come to a knowledge of the truth if you keep your eyes on the stumbling-blocks in the church," she said earnestly. "Religion is a personal matter,

(*Continued on page* 26.)

# This Month's Calendar

By the Literature Secretary

WHETHER or not we are learning all things which the Calendar was meant to show, on the other hand it is certain that we are learning some things by means of it which it was not meant to show, but which, if they are facts, ought by all means to be known. Indeed, if it accomplished nothing else than to bring such unguessed and almost unimaginable facts to light, the Calendar will have subserved a valuable and a necessary purpose.

Who of us could possibly have believed, without such absolute proof as puts the fact beyond all question, that in our thus putting forth a feeler of the general public pulse of our Church in this land, it should prove the unintended occasion of the confession in writing, over pastors' own signatures sometimes, but more frequently in confidential letters from earnest hearted members, sorely grieved at the sad conditions: "Our people have no interest in the subject of missions!"

Not simply the equivalent of this, or what may be construed to virtually mean nothing less than this, but these very identical words, or their exact paraphrase, instance after instance! Other more timid souls who dared not honestly confess the same startling truth in as blunt a statement, and who made the best attempt they could to disguise it, did not thus make the real fact any less manifest.

Even in our institutions of learning, our Lutheran colleges and seminaries, in which the students may reasonably be supposed to represent the picked men and women of the next generation, the people who will be largely instrumental in molding public sentiment in our American Church at large, there is a woeful lack of deep apprehension of the mission problem, which ought to be uppermost in every heart that intelligently discerns the signs of the times.

A clear and accurate diagnosis of symptoms must always precede a prescription for their cure. Only let us not, in this case, deceive the patient by flippantly pronouncing the malady nothing but a mere skin-disease, when it is really cancer, gnawing at the very vitals. Any cheap patent ointment or salve may heal a surface eruption, if used with a good blood-purifier, but spiritual cancer demands spiritual surgery, because the life itself is at stake.

MARCH 1, 1873.—The last published report of Dr. Uhl's work in Guntur is for the year 1900. During the second term of his service, extending over a period of 12 years—viz., since his first furlough in 1890—he has had charge of the Tenali and Bapatla taluks. The number of communicant members under his care in those two taluks at the close of 1900 was 2008, besides 3556 inquirers, who were under catechetical instruction, with a view of receiving Christian baptism. He also had the general supervision of 86 Sunday schools, with 136 teachers and 5309 scholars. In these two taluks there are also 58 village or day schools, with 1314 pupils. During 1900 Dr. Uhl had under his charge, as assistants in evangelistic and educational work, 2 sub-pastors, 2 catechists, 25 sub-catechists, 23 helpers and 1 colporteur—53 native gospel workers in all and 51 school teachers, or 104 native agents in all. In these taluks work is carried on in 187 towns and villages, in 116 of which there are organized congregations. Dr. Uhl reports rupees 1325 contributed by his people for benevolence and rupees 2575 in cash and kind for other purposes, making in all rupees 3900, or about $1300. What an opportunity is afforded, by such a field as India, for an efficient missionary to multiply himself an hundred fold!

MARCH 2, 1809.—The English language has no word which exactly translates the German "Herbergen," because these Christian inns are not found, as a distinct institution of Inner Missions, outside of the Fatherland. There, however, they have come to be regarded in all sections of the country as a most valuable and indispensable means, both of prevention and rescue. The rate of lodging is as cheap as in those miserable dirty drinking taverns, where the atmosphere and associations are most pernicious, while all the comforts and cleanliness of a decent Christian home with its innocent recreations are to be found in the Herbergen, hence the descriptive addition "Zur Heimath," which signifies a great deal, both for the journeying laborer and for the State. The fact that there are as many as 476 of these Christian inns in Germany is the most unmistakable proof that the traveling workingmen have come to know a good thing when they see it, and actually prefer a cheerful, pure fireside, with grace at meals, and morning and evening family worship rather than an inn reeking with the fumes of debauchery. The "Herbergen" are usually in charge of deacons and their wives, who are trained for extending Christian hospitality to wayfaring strangers, and speaking a word of friendly admonition as the various opportunities are presented.

It would be a great blessing if every city in the United States, especially in its districts of the poor and friendless, could have the saving influence of these "Herbergen zur Heimath."

MARCH 2, 1902.—The recent ordination to the Gospel ministry in the Telugu Lutheran Church of the native pastor, P. V. Ratnam, gives rise to the ardent wish that the best efforts of our missionaries might in a far greater degree than ever heretofore be centered upon the education of native pastors and evangelists as an absolute necessity for effectual permanent results of our foreign work. We could well afford to let other good things remain undone for the time being, if our efforts in the present stage of the work were concentrated on this supreme one thing needful, the securing and training of an adequate native ministry. And

surely, to say the least, ordination should not be withheld from the few native pastors whom we have already trained in India, when they are as ready in heart and eager for it as they ever can be!

MARCH 3, 1836.—The beginnings of the Evangelical Lutheran Missionary Society, commonly called the Leipzig Society, go back to 1819, when a branch of the German-Swiss "Evangelical Missionary Society," now called the Basel Society, established in 1815, was formed in Dresden. With the revival of Lutheranism, the Dresden Society found it wise and salutary to work on distinctly Lutheran confessional lines, therefore opened a seminary at Dresden in 1832, and organized anew as the Evangelical Lutheran Missionary Society (August 17) 1836. Its first graduates were sent to South Australia, where they soon became pastors of German colonists. After Cordes had brought about the transfer of the old stations from the Danish Mission College (consistory) to the Leipzig Society, Tamil Land became the chosen field of the latter, and this field is one of the best cultivated in the missionary world. The "model" Leipzig Society has an income of $140,000 besides endowment funds, $18,500 contributions from the native churches; its field staff consists of 53 ordained and 5 lay missionaries, 39 missionaries' wives, 6 "sisters," 28 native pastors, all in India; 815 native helpers. There are 282 stations and outstations, 22,000 native Christians, of whom 9200 are communicants and 9200 pupils in 280 schools of different grades. Of the stations one is at Rangoon, Burma. The work is British and German East Africa among the Wakamba and Wadjagga tribes, since 1892, is progressing and expanding westward. Great theologians, like Harless, Delitzsch, Ahlfeld, Luthardt, Besser, Kliefoth, &c., were active members of its Governing Board.

MARCH 4, 1869.—This heroic little band of deaconesses are undergoing a fearful ordeal just now, amid the horrors of the prevailing famine in Finland. The *Christian Herald* of New York has been devoting its most prominent space in its current issues to publishing, in large type, "Finland's Pathetic Appeal," setting it forth in these words: "The tenacious endurance and heroic resignation of the Finlander are proverbial the world over, and very rarely is he heard to complain of his lot in life; but just now he is indeed in the direst straits. Not only locally but throughout vast tracts of territory, the complete failure of crops has reduced nearly 400,000 people not simply to destitution, but to the very verge of actual starvation, and now even Finnish endurance has reached its extreme limits.

"In midwinter the whole country is sheeted in snow and ice, and the temperature falls to from 20 to 30 degrees below zero, adding greatly to the suffering in the North and East, where over 60,000 families will have to fight a grim, silent battle with starvation, and must succumb unless quickly aided. In the last great famine in Finland, many years ago, over 100,000 perished. How many of the 400,000, who are now suffering, will live to see another spring?

"The 2,500,000 Finns are Lutherans as a nation, and are an honest, industrious, deserving, educated people. Of 470,000 school children between the ages of seven and sixteen, 448,000 attend school. These simple folk have a great reverence for sacred things, and they are not ashamed to speak of matters concerning their souls. Seriousness is stamped upon their countenances when eternal things are being discussed. During prayer every knee is bowed, and at services held in the open air, every head remains uncovered during the singing, prayers and sermon.

"In times of extreme dearth, they are compelled to make up for the failure of their crops by mixing the ground bark of pine trees, chopped straw and other ingredients, with the rye of which they prepare their bread.

"But so quiet and undemonstrative is the Finlander in his intensest suffering, that, were it not for occasional letters from the Fatherland to sons and daughters who have found homes in other climes, the world would know but very little of the calamity that has recently befallen this God fearing, peace loving people, for the Finlander would rather die than beg.

"Even now the peasants of that rugged land, who have 'a song for every joy and for every sorrow,' are striving hard to tide themselves over until better days shall dawn; but authentic advices make it quite evident that unless help from without comes, and comes quickly, many thousands must necessarily perish of hunger and cold."

MARCH 5, 1754.—The Henkel family in America trace their descent, through Count Henkel of Hungary, from Dr. Johann Henkel, who was father confessor of Queen Maria. Rev. Gerhard Henkel, the head of the American branch, was once Count Chaplain to Duke Moritz of Saxony, who, becoming a Roman Catholic, exiled him. He was the first Lutheran pastor in Virginia, and afterward was pastor in Germantown, Pa. Jacob, his grandson, was the father of Paul and Isaac and John, all of whom entered the ministry, and died in Virginia. Paul Henkel's sons, Philip, Ambrose, Andrew, David and Charles, kept up the Apostolic succession, and did effective mission work in Ohio, Indiana, Kentucky, North Carolina and Tennessee. Among their sons were Revs. Irenaeus, Eusebius, Polycarp and Socrates Henkel, and these Church fathers, in their turn, have left descendants who are perpetuating the good work of their illustrious genealogy.

MARCH 5, 1859.—Rev. and Mrs. Snyder, as bride and groom, in company with their fellow missionaries, Rev. and Mrs. W. I. Cutter, sailed for India on August 11, 1851, and after a tedious voyage of 165 days around the Cape, reached Madras on January 23, 1852.

Before he was fairly established in his work he was called to mourn the loss of his wife, who died September, 1854, leaving an only child, Lottie, who was sent to America in 1855. Impaired health compelled him to go on furlough in 1856, but in company with Revs. Unangst and Long and their wives, he re-embarked for India, at Boston, November 23, 1857, his daughter returning with him. The missionaries arrived at Guntur the latter part of April, 1858. Rev. Snyder at once took up the work, looking after the schools, preaching in the villages and touring throughout the Guntur and Palnad fields.

Hardly a year had passed after his return, when, on the 5th of March, 1859, he was seized by cholera, and in 12 hours passed away, deeply mourned by his family and friends of the Mission. "Faithful unto death."

MARCH 6, 1834.—Dr. Warneck is the first incumbent of the chair of the Science of Missions established at Halle, 1900, the first of its kind in any notable university in the world. One of his sons is a missionary in Sumatra, another is a publisher of Rhenish missionary literature in Berlin.

MARCH 7, 1804.—The first of all Bible societies in Christendom was founded by a Lutheran

nobleman, Baron Canstein. (See August 4.) The "Canstein Bible Institution" was established at Halle in 1712. It is still in existence as a branch of the Francke Institutions at Halle. The Berlin Bible Society, organized in 1806; the Wuerttemberg Society, in 1813; the Saxon Society, in 1814; the Schleswig-Holstein, Hanover, and Hamburg Societies, founded about the same time, are still at work, and some of them are rendering good service to Foreign Missions by printing Scriptures in East Indian and African tongues. The press work of the societies is noted for its excellence. The Wuerttemberg Society prints Scriptures for the blind. The name of the Lutheran pastor of the royal chapel in Savoy, London, who became German secretary of the British and Foreign Bible Society, is Dr. Friedrich Steinkopf.

MARCH 7, 1849.—Hermannsburg is a quaint, ancient village in the Luneburger Heath, south of Hamburg. The farmers all belong to the sturdy Saxon race. Pastor Louis Harms, who had helped to organize the North German (Bremen) Missionary Society in 1836, organized a missionary society out of his congregation of ordinary crude farmers, with himself as permanent chairman. His idea was to send well-prepared young men, accompanied by farmers and mechanics, to establish Christian settlements in heathen countries. A seminary was opened in 1849; 12 graduates, together with 8 colonists, left Hamburg by the good ship "Candace," built expressly for this Hermannsburg congregation of peasants, for Natal, South Africa. In 1865 Hermannsburg men began to further missionate in Telugu Land; in 1875 some went to the Maori heathen in New Zealand and others to the Papuas in Central Australia. Since 1880 there is working for the expansion of Christ's Kingdom in Persia, Pera Johannes, a Nestorian, who had studied in the seminary at Hermannsburg. Pastor Louis Harms, a mighty preacher of the Gospel, died in 1865, and his brother, Pastor Theodore Harms, became his successor. After Theodore's death in 1885, Egmont Harms, a young man, was chosen superintendent of the missions in South Africa. The present status is: Income, $98,000; $8600 being given by native Christians, 53 missionaries and 49 missionaries' wives, 197 native helpers, 170 stations and outstations, 8000 native Christians, 4000 of whom are communicants (one year's accession being 750), 2000 pupils in 58 schools. The stations in New Zealand and Australia have been given up, but its Telugu Mission begins to bear abundant fruit, rewarding the patient laborers richly.

MARCH 7, 1849.—(Appendix describing the notable yearly assemblages during the lifetime of Pastor Louis Harms).

The annual Hermannsburg Missionary Festival is an event with which there is nothing of the kind to be compared in the wide world. It is held in the balmy month of June, and in all that country, for miles and miles around, it is the supreme occasion of the year. The children divide their affections between it and Christmas. It represents the picturesque side of the Luneburger Heath life, and the joyousness of Christian feeling. A visit to Hermannsburg would be ill timed, indeed, if it did not take in the two days of this unique Missionary Festival, and in fact just this festival alone would abundantly repay a special trip. During the day or two before it begins, along every road and bridle path, yes, and over the moor, where there is no path at all, an endless procession of visitors keeps moving into the little town, in wagons or carts, some on horseback, most of them on foot, having saved the cost of their fare to add to their unsolicited, free will offerings. What becomes of all these multitudes of people you can scarcely tell, for as soon as they drop into the street they disappear. But "use hospitality" is a precept which here admits of a surprising elasticity, and when from 70 to 100 people are received into one house, and even still more into the parsonage, the wonder ceases. Every corner is full, the hay lofts are crowded with guests, a barn, a wood shanty, anywhere there is shelter, there is room and content. Harms, of course, is the magnet which attracts them all, and yet he never pretends to flights of fervid eloquence. He is content with the Word itself, as it appeals to the heart with strong, clear, positive statements of doctrine, illumined by his apt, homely illustrations. Indeed he has a plainness and sharpness of idiom which would offend fastidious hearers. But he has eminently that merit, which Luther pronounces the highest, of making you forget the preacher and hear the Word. (See *Praying and Working*, pages 325-411.)

MARCH 10.—The Swedish Fatherland Institution, founded for Home Mission work in 1856, resolved to also enter upon Foreign Missions in 1861. Graduates of its seminary at Stockholm (removed to Johannelund) were first sent to East Africa. Not wanted there, they went to Abyssinia in 1865. Fatherland missionaries are found since 1877 among the Ghonds, a "hill people" in Central India. They occupy six stations. Annual income, $55,000.

MARCH 14.—The Lutheran missionaries in Africa belong to the following societies: The Rhenish (Barmen), Basel, Berlin (II), Bremen, Hermannsburg, Norwegian, Swedish and the American (G. S.). Their fields of labor are: Liberia, Gold Coast, Slave Coast, Cameroon, Congo, German South West Africa, Cape Colony, Orange, Natal, Transvaal, British and German East Africa, Madagascar. On the West African fields are found 27,000 native Lutheran Christians; on the South Western, 10,000; in Cape Colony, 15,000; in the other British possessions in South Africa, 57,000; in East Africa, 1200; in Madagascar, 50,000; a total of 160,200 Lutheran natives. There are at least 50,000 African children in the Christian schools of the missions.

MARCH 15.—The first missionary in Cape Colony was the Moravian George Schmidt, who landed in Cape Town, July 9, 1737. On March 31, 1742, he baptized the first Hottentot convert. The first Lutheran (Rhenish) missionary arrived in Cape Town, December, 1829. They began work among the degraded, scarcely human slave population, and their first station was Stellenbosch, founded in 1830. The present population of Cape Colony, including East and West Grigua Land, numbers 1,500,000, one-half of whom are Christians, the other half are heathen, among whom is a large percentage of Malays and Hindus. Half of the Christians are colored people. The Hottentot race has dwindled down to 50,000, and only 6000 are full-blooded. Once they owned all of South Africa.

MARCH 16.—The British Government of Cape Colony in 1823 entrusted the Moravian Brethren with the spiritual care of the lepers at "Hemel-en-Aarde," near their station at Elim. When the asylum was removed to Seal Island in Table Bay, Moravians went along as chaplains. They were relieved by an Anglican chaplain in 1868. Leper hospitals in India and Madagascar are superintended by Lutheran missionaries and deaconesses. This is one of the most Christ-like charities on earth.

MARCH 17, 1851.—St. Patrick's Day may

fittingly be associated in our minds (for this is the precise date) with the beginning of that Christian effort to cure intemperance, which would be a far greater boon than even the banishment of venomous snakes from the land. Not until it is clearly recognized, however, that drunkenness is a deeper seated evil than a mere physical malady, and hence any radical cure must first of all be moral and spiritual, in a word, *a new heart*, will the surgery cut far enough into the core to prove permanently effectual.

MARCH 17, 1893.—In view of the supreme importance of raising up an educated native ministry in the Church in India, the General Synod, at its meeting in Harrisburg, Pa., in 1885, authorized its Foreign Mission Board to proceed with the work of establishing a college and theological seminary in Guntur. The board at once employed Rev. L. L. Uhl, one of our missionaries, who was then on furlough in this country, to canvass the Church with the view of raising $25,000 for a suitable college building.

Out of the subscriptions taken by Rev. Uhl, $15,892.41 came into the treasury of the board. In 1889, Mr. G. S. Watts of Baltimore, Md., and his son, Mr. Geo. W. Watts of Durham, N. C., each subscribed $5000 toward the college building. In view of this gift of $10,000 the building at Guntur is known as the Arthur G. Watts' Memorial, in loving memory of a deceased son and brother.

In 1891 the Educational Department of the Madras Government sanctioned a Grant-in-Aid of Rupees 22,500 ($9000) toward the erection of this building, which made the whole amount in hand, $34,892.41.

By action of our Indian Conference our High School in Guntur was elevated to the standard of a second-class college, and affiliated with the Madras University on the first of January, 1886.

On June 20, 1889, 7 acres of land, favorably located, were purchased at a cost of $575.50, and seven days later ground was broken for the new building. The corner-stone was laid with appropriate ceremonies on March 18, 1890, and on the 17th of March, 1893, the splendid new building was formally opened. His Excellency, Lord Wenlock, K.C.S.I., Governor of Madras, presided and performed the opening ceremony. A detailed statement as to the cost of the handsome structure was made by the principal, Rev. L. B. Wolf, while the chief address of the occasion was delivered by Dr. David Duncan, the British Director of Public Instruction.

MARCH 18, 1817.—John D. Lankenau first conceived the idea of founding a Home for the Aged, during a visit to Europe and the Holy Land in 1877 with his daughter; the idea of founding an Old Folks' Home was conceived. He had repeatedly told her how hard it had often been for him to observe that respectable old people, on their dismissal from the hospital, had to be turned out into the world without a place to lay their head. Thus it became a favorite idea with his daughter that on the grounds of the German Hospital, in Philadelphia, an Old People's Home should be erected called the Mary J. Drexel Home, after her lamented mother. Almost daily was this theme the subject of their conversation, and father and daughter were as one heart and one soul on this topic. On November 10, 1878, they reached Philadelphia again by steamer "Illinois" from Liverpool. Exactly eight years afterward, November 11, 1886, the corner-stone of the Mary J. Drexel Home was laid, but she who had helped to plan it with such devotion and enthusiasm was no longer among the living. In 1882 the daughter, Elsie, died, and since then, up to the time of his own death on August 30, 1901, in his eighty-fifth year, the aged father stood entirely alone, constantly engaged in providing shelter and nursing for the sick, the homeless and forsaken.

The following minute was adopted by the Board of Trustees of the Deaconess Motherhouse, at a meeting presided over by the new president, W. H. Staake, Esq.:

"In the death of John D. Lankenau, the president, founder and munificent supporter of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, the institution loses one whom all connected therewith, whether as sisters or probationers in its Motherhouse of Deaconesses, as inmates of its Home for Old People, as patients in its Children's Hospital, as students in its schools, as members of its medical staff, as employees of the institution, or as associates of its governing Board of Trustees, regarded affectionately as their good father Lankenau.

"With the stature of a noble, physical manhood, he united the sweet temper and kindly disposition of one who had learned the full meaning of the apostolic injunction, 'To do good and communicate, forget not.'

"Successful as a high minded and intelligent business man, he lovingly devoted his time, ability and large means in unselfish efforts for the benefit of the poor and suffering.

"He was the founder of the first Motherhouse of Deaconesses in America, and the institution founded, erected and supported by him in deference to the suggestion of a beloved and sainted daughter, will ever remain as a monument of his wisdom, benevolence, love and devotion to his fellow men.

"In his death the nation and the municipality loses an honored citizen—one of the real grand old men of his time, whose example is worthy of all imitation, and whose life work should ever be a stimulus to all that is good and noble."

MARCH 20.—Benjamin Schultze, as also C. F. Schwartz was born at Sonnenburg in Prussia. He was 30 years old when he arrived at Madras in July, 1719, five months after Ziegenbalg's death. Fond of literary work, he completed Ziegenbalg's Tamil version of the Bible, and had it printed at Tranquebar. In 1726 he went to Madras, where he preached both in Tamil and Telugu. He left India in 1742 and returned to Halle. C. F. Schwartz studied the elements of the Tamil language under the tutorship of Schultze. The latter died at Halle in 1760. He was a good, earnest and conscientious man, but too impulsive for such missionary work, which requires patient plodding.

MARCH 21, 1892.—Here is an instance where a whole Synod is the fruitage of Women's Missionary Societies' noble efforts. Every one of the General Synod's congregations in the State of California owes its existence to the missionary zeal of these devoted women. No wonder the first thing the California Synod did, after its own organization, was to immediately proceed to organize a Woman's Missionary Society, which has rendered most efficient help from the beginning!

MARCH 22, 1663.—The epoch making life of August Hermann Francke, which began on this day, is described on page 16 of the February REVIEW, and on pages 10 and 11 of our current *Topics*. He commenced his stupendous work in a most humble way. With only seven guilders—*i. e.*, less than $5—he started a school for the poor in 1695, which proved to be the little mustard seed, out of which grew the mighty tree of his world famous Halle Orphan-

age, whose branches extend into many lands. Francke was a "Pietist" of the type of Spener, in full accord with the doctrines of the Lutheran Church, and was an intimate friend of Spener. These men believed it is "Faith alone" that saves, but such Faith as *never is* alone. "Faith, without works," but such Faith as never is without works. Faith itself is no more essential to salvation than good works are *essential to Faith*. This is the spirit which Francke infused into the University of Halle, and which Henry Melchior Muhlenberg imbibed from that institution. (See *Spener and Francke*, in the Luther League Reading Course No. 2.)

MARCH 22, 1711.—Batholomew Ziegenbalg arrived at Tranquebar on the Coromandel coast of South India in July, 1706. He and Henry Pluetschau set themselves at once with all their might to the difficult work of mastering Tamil, the language of 20,000,000 Hindus. Within two short years he felt himself sufficiently acquainted with the beautiful but intricate language to begin the translation of the New Testament. He finished it in 1711. In 1714, with the aid of a press donated in Europe, he published it.

MARCH 23, 1734.—The trustees of the Territory of Georgia invited the banished Salzburg Lutherans, who had been shamefully exiled from their native land by Romish intolerance, to settle in Georgia, and Governor Oglethorpe proved to be their warm and constant friend. They called their new settlement Ebenezer, and their descendants constitute an important contribution to the citizenship of the South. The original company of Salzburgers, who came to this country in 1734, numbered 91 souls, and they had among them two pastors, Bolzius and Gronau. In 1741 the colony had, by immigration, increased to over 1200. Hardly had they gotten thoroughly established in their American home ere they again lost everything they owned, in the ravages of the Revolutionary War. Their churches, homes and plantations were burned and utterly laid waste, and for years the scattered and impoverished people remained without any pastoral care.

MARCH 26, 1899.—The principle that native Christians of India, when fitted in mind and heart for the work of the ministry, ought to be ordained to the sacred office, has only the most favorable commentary in the character and life of the first men in whom it found fulfilment. Rev. T. Joseph, pastor in Rajahmundry, was born in Guntur in 1839. His mother, though still a heathen, sent him to the Christian school of Father Heyer, where he learned to know the Lord, and was baptized by Rev. C. W. Groenning in 1852. His mother was greatly displeased with his taking this step, but Rev. W. E. Snyder, having just come to Guntur, took him into his house, and when Revs. Snyder and Heyer went to Rajahmundry, he accompanied them, becoming first a teacher in the school, then a Bible colporteur, then a catechist, then an ordained pastor.

MARCH 27, 1893.—On account of overcrowded space, the presentation of Japan as a most important and promising field for Christian missions will have to be deferred until the calendar's next reference to this "Sunrise Kingdom."

MARCH 28, 1806.—Dr. Mayer is a good illustration of how a metropolitan pastor may be not only faithful in discharging his duties to his own congregation, but also be at the same time a recognized power for righteousness in the community at large, on all questions of public moment, without thereby compromising his Lutheranism. Conditions as they exist in our American cities at the present day demand that every Lutheran pastor must be willing to exert an influence in the lines of Christian citizenship, no less than others.

MARCH 29, 1779.—When will we ever learn how true is the old proverb, "An ounce of prevention is worth more than a pound of cure," as applied to the dealings of modern society with its criminal classes! How strange we cannot see at a glance that, as a matter of sheer economy if for no higher reason, it were far less expensive in every way to build Christian institutions for the training of neglected, vicious children, and by the grace of God make self respecting, useful men and women of them, than to build penitentiaries for hardened old reprobates! After the susceptible age of childhood is past, an opportunity is lost that never returns.

MARCH 29, 1842.—The Norwegian Missionary Society established its first training seminary at Stavanger in 1850. Since then local societies have been organized all over the land of Norway for sending the Gospel to the heathen. Stations have been founded among the Zulus of South Africa, the Santals of East India and in Madagascar. Special work for the conversion of the Jews was begun in 1861.

MARCH 30, 1858.—Pastor Gossner became pre-eminently a true priest of souls after he renounced the Romish priesthood. He wrote thousands of letters as the spiritual adviser of noble lords and ladies, including royal princesses. He was 63 years old when he severed his connection with the Berlin Missionary Society, and began to work for Foreign Missions according to his own ideas. He educated pious mechanics for mission work at his home in Berlin, and within ten years sent forth 80 earnest young men as missionaries to Australia, the British and Dutch Indies, North America (1843), and West Africa. He relied for his support entirely on prayer. His students entered the service of various societies. During the second decade of his missionary activity he sent 25 men to the Dutch Indies and 33 to Bengal. After his death in 1858 a committee of his friends continued the work, which is still carried on in Bengal, on the Ganges, and in the hill country of the Kol tribes, where a great work is being done. The native Christians adhering to Gossner Missions number 50,000!

MARCH 31, 1869.—No other motherhouse in the world has had so rapid a growth as the "Sarepta" at Bielefeld, the institution of Pastor von Bodelschwingh. From that Ravensberger country alone over 100 young men and women offer themselves yearly for the service of mercy. Its building is a stately Gothic structure, fitly located right in the center of the colony, as though to be "mother" even to the epileptic homes. Of course, the 900 deaconesses could never all be needed within the colony itself. Some 70 are employed among the female epileptics, some 30 are stationed by the sick beds of the Bielefeld Infirmary and about 25 in the Christian kindergartens of the neighborhood. The rest, nearly 800 in number, are at work on 300 different stations, in Germany, in the Netherlands, in France, in America, in Africa. (Read Chapter 6 of "*A Colony of Mercy*.")

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill and all things are not well, but all things shall be well, because this is God's world.—ROBERT BROWNING.

# Luther League Topics

Palm Sunday. April 5, 1903.

## Confirmation

(Matthew x : 32-39 ; I Peter iii : 14-16)

Historical Topic reviewed by Rev. John A. W. Haas D.D

I. *What is it.*—Confirmation has not been given by Christ, but is a useful institution of the Church. It is of the Church. It is the *confirming* by the confirmand of the *confession,* which the sponsors made for him at baptism. By such personal confession the confirmand shows his fitness to be admitted to the Lord's Supper. But as a necessary preparation for confession before the Church there must be examination, which shall show that there is understanding of the faith confessed. Upon confession there follows prayer with laying on of hands. This prayer is the application of the divine word to a soul and has the power of prayer in general. The laying on of hands bestows nothing. It only pictures that the intercession of the Church is for each one individually. By such prayer, then, those who have confirmed their belief are strengthened through the power of the common prayer of the Church. Confirmation is no completion of baptism. Baptism is complete in itself and its gift is for the whole life. Neither is confirmation a renewal of the baptismal covenant. Through the daily drowning of the old Adam by repentance, and the rising up of the new man by faith, baptism is renewed. No value must be given confirmation, which obscures the importance of Christ's institution, viz., baptism. Therefore also confirmation is not to be emphasized as making a vow. The only real vow of the Christian is the baptismal promise. It includes all secondary promises. Confirmation also does not in itself admit to membership. The Lord's Supper is the full acceptance and confession of the communion through one bread and one cup of the fellowship with the body of Christ, the Church (I. Cor. 10: 16, 17). Only so far as confirmation declares our privilege to come to the Lord's Supper does it open the way to full adult membership. By baptism we were first "by one Spirit baptized into one body." (I. Cor. 12: 13).

II. *Its history.*—The confirmation of the Evangelical Church does not find root in the catechumenate of the ancient Church, *i. e.,* the period of instruction and preparation of adults for baptism. It has nothing to do with the Romish sacrament of confirmation. It was really first introduced at Strassburg between 1534 and 1539. From this latter date it was recommended by the Reformers and began to be observed in a number of German States. But when the Augsburg Interim (1547) sought to approximate Evangelical confirmation to the Romish rite, there was justifiable suspicion and opposition. The staunch Lutheran Matthias Flucius led the ranks of those who were against this sort of confirmation. It was after this only used in single instances. The devastation of the thirty years' war caused its complete cessation, and almost everywhere catechetical instruction fell into disuse. Speuld again warmly advocated confirmation and through him and the pietist it came into general use. But pietism overstated confirmation. At times it approached in its confirmation exercises to the Methodist conception of conversion. When rationalism followed pietism, confirmation was celebrated with much sentimentality, but it was only a promise to lead a virtuous life. The confirmand was regarded as a soldier giving the oath of allegiance to the flag of a moral life. The thought then of an oath, that some still held, is a survival of rationalism. Only when the Evangelical Church returned to its old standards and the faith of the Reformation was the true place of confirmation again found. Yet there are still many customs and practises which savor of former errors, and do not agree with the subordinate place of confirmation, over against the surpassing eminence of the word in baptism and the Lord's Supper.

II. *Its value.*—In accordance with the determination of confirmation as a confirming of the confession of faith, its first value is that it presupposes a fuller instruction in the maturer years of our belief. The necessity of this instruction is great, but it can only accomplish its end if preceded by systematic instruction from childhood, and if the time of confirmation be put later than now usually customary.

The second important feature is the public confession. This tends to give a stronger impulse to Christian life, when it is truly appreciated. It is important that Christ should be thus confessed before men.

Again it is well that the Church should be reminded by confirmation of her duty to her youth. She has a Sunday when her prayers ascend especially for them. Confirmation Day is the Church's day for her young people.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Finally, confirmation as it opens the way to the Lord's Supper shows the high privilege of the communion. It emphasizes that only when a soul can examine itself ought it "to eat of that bread and drink of that cup." (I. Cor. 11: 28).

## Rise and Development of the Rite of Confirmation

BY REV. STEPHEN PAULSON

The word "Confirmation" is used in the New Testament in two senses, first, of making firm, establishing (Phil. 1:7) and second, of giving authoritative validity (Heb. 6:16). The verb, "to confirm," is used in a variety of senses in the A. V. Neither of these words is used in the New Testament to describe an ecclesiastical rite. In Acts we read of Paul "confirming the souls of the disciples" (14:22) and "confirming the Churches" (15:41), of "Judas and Silas being themselves also prophets, exhorted the brethren with many words and confirmed them" (15:32). There is no indication that any ceremony was performed on these occasions. The narrative rather suggests the general idea of strengthening and establishing spiritually.

That the rite of Confirmation originated from the Apostolic laying on of hands and that it was at first inseparable from Baptism, is evident. Even after the general introduction of infant Baptism, Confirmation immediately followed. Yet the earliest Christian writings contain no certain testimony concerning Confirmation. Passages have been pointed out in Clement, in the Apostolic Constitutions and in Dionysius, but they rather relate to the sacrament of Baptism proper. Confirmation as such may be traced to the time of Tertullian (d. 220). Cyprian (d. 258) refers to Confirmation and calls it a "sacramentum," but it is evident from his use of the term and from the passages in which it occurs, that "sacramentum" was not used in its strictly theological meaning, but simply in the sense of "ceremony." Certain it is, however, that as early as the end of the second century the notion began to grow that the communication of the Holy Spirit was entirely dependent upon the imposition of hands. Tertullian therefore considers Water-Baptism as the preparatory purification, which was to pave the way for the purification of the Holy Spirit, but yet in Tertullian the Baptism and the consecration or Confirmation appear together as one whole. But when the notion of the exclusive spiritual character of the bishops came to be formed, and it was supposed that they, as the successors of the Apostles, had alone received all spiritual perfection, the power of producing a true Baptism of the Spirit was ascribed to them alone. This unfounded view was justified thus: Philip was unable to confer a true Baptism of the Spirit because only a deacon (Acts 8). The Apostles have supplied what was wanting by means of the Seal of Baptism—the laying on of hands. The Bishops alone were the direct successors of the Apostles, and, therefore, they alone could confirm. This error thoroughly undermined the value of Baptism, made it of small importance and of no lasting efficacy unless followed by Confirmation. Presbyters and Deacons could Baptize, but at the Council of Toledo (A.D., 400) they were absolutely forbidden to administer the rite of Confirmation.

Now, when Baptism was administered in the absence of the bishop, Confirmation was solemnized at some convenient season afterward. Hence it followed that Confirmation was often deferred until several years after Baptism especially in dioceses which were seldom visited either on account of their great extent or the negligence of the bishops. The permanent separation of Baptism and Confirmation is generally traced to the thirteenth century. The earliest Confirmation service extant is found in the Gelasian Sacramentary (A. D. 492).

At the time of the Reformation Confirmation fell into disuse in the Protestant churches, because of the Romish overestimate of its inportance and the errors and superstitions connected with it. Rome had raised it to the place of a sacrament, and without any Scriptural authority urged its absolute necessity, made the Chrism the most essential part, and disparaged the efficacy of Baptism. Thomas Aquinas had declared that Baptism was the sacrament only for the beginning of the Christian life and that its efficacy was evanescent, that the advance to mature strength was through Confirmation, which stamped a certain indelible character upon the soul and was therefore not to be repeated. This is substantially the position of the Roman Church to-day. There was therefore some difficulty in retaining Confirmation without continuing in the minds of the people the errors and abuses connected with it. But yet it was recommended by the earliest Protestant theologians as a useful ecclesiastical rite if freed from errors. Luther in the "Babylonian Captivity" (1520) points out the absence of any divine word of promise attaching specifically to Confirmation. Christ laid his hands upon many and also transferred the laying on of hands for the healing of the

sick to his disciples, but no one ever tried to make a sacrament out of this. Confirmation, he says, is an "Ecclesiastical custom or sacramental ceremony" in the same category as the consecration of waters and vessels. "If we consecrate other created things with word and prayer, why should it not be proper to consecrate men in the same way?" Luther expressly denies the applicability of Acts 8:17 to Confirmation. Calvin also recommended Confirmation (Instit. IV, 19:4). Although very little practiced it did not become wholly obsolete in the Lutheran Church during the sixteenth century. Then through the efforts of Spener and the Pietists, it was reintroduced almost universally. Spener looked upon Confirmation as a renewal of the Baptismal vow.

Chemniz, the greatest theologian of our Church, gives in his "Refutation of the Council of Trent," the Lutheran view of Confirmation. "Those who have been baptized in infancy, when they have attained to years of discretion, may be instructed in a simple catechism of Church doctrine. 1. The child is admonished concerning his baptism. 2. The child makes a public profession of his own before the entire church. 3. He is asked concerning the chief topics of Christian doctrine, and if he do not understand is more correctly instructed. 4. He is admonished, and proclaims that he dissents from all fanatical opinion. 5. An exhortation is added from the Word of God to persevere in the covenant of Baptism. 6. Public prayer is made that God would preserve and confirm the child in this confession. . . . Such rite of Confirmation would confer great profit for the edification of the young and of the entire Church."

The fathers of our Church in America retained all the rites of the Church as it existed in Europe. Confirmation was retained and emphasized as a culmination of the catechetical instruction and a preparation for the reception of the Lord's Supper. Nevertheless it fell into disuse and was wholly unknown in some parts of the Church and has only of comparatively late years been reintroduced. There is to-day an evident tendency in the American Church to improve as much as possible the religious instruction of the young preparatory to Confirmation.

Easter. April 12.

## The Angel's Message

(Matthew xxviii : 1-15)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What are the circumstances of the Resurrection? What are the proofs of the facts that Jesus rose again? What are the contents of the Angel's Message? What place does the Resurrection hold in the preaching of the Apostles and in the Christian system of faith?

Lessons for our own lives:

1. The world's certainties are uncertain. Death is a certainty on earth to every man. And it is certain, from the world's standpoint, that death ends all communication with one's fellow men. It is certain that the man who is dead to-day will be dead to-morrow! But, in the light of the Easter story, that is uncertain! It is certain to the world, that this day which has begun will end! That the sun which rose this morning will rise to-morrow morning. But a day is coming some time that will not end. The sun will rise some day and melt into the unsetting brightness of Eternity! or it will set, and Eternity will rise. The cemetery yonder is, certainly, to the world's thought, the place of death, of corruption, of silence, of absence of motion. But the day is coming when there will be a moving of the dry bones, a stirring and a commotion, life and incorruption, in that city of the then no longer dead.

2. God's plans and promises are sure. Yes, though their fulfillment be impossible. "Expect the impossible," is pre-eminently a wise admonition in our relation to God. "If a man die, shall he live again?" asked the old patriarch. The world regards the question as answering itself. No! But the old patriarch was asking not the world, but God. Is it surely God's promise that Jesus shall come again, and we shall be changed, and the dead shall rise, and all armies and governments, and hostile men, and hell itself cannot and will not prevent it? It shall come to pass!

3. There is not only soul life beyond the grave, but the body shall live again. "Every man in his own order, Christ the first fruits, afterward they that are Christ's at His coming." His body was raised, the scars were on it. The face was His; the voice they recognized, and in the familiar action of breaking of bread He was known to them.

And if Jesus rose, so shall our loved ones rise, so shall we rise, if, Jesus tarrying, we fall asleep before that day. Ah! body, poor, humble, misshapen though thou be, yet thou art dear to this soul thou hast served so long and so faithfully. She is glad that thou shalt share Eternity with her.

And well-beloved forms that once held the sweet souls of our friends, once again shall ye fold and keep those blessed spirits. Once again shall we meet face to face, and walk hand in hand!

First week after Easter. April 19, 1903.

## The Diet at Worms

Historical Topic reviewed by Rev. J. C. Schindel.

"The light shineth in the darkness and the darkness overcame it not."

Men there are and always will be who, conscience bound to God alone, will answer to the world's audacious demand to deny the Christian faith, "Unless I am refuted by Scriptural authority, or by clear arguments from the Word, I cannot and will not recant. Hier stehe ich, ich kann nicht anders. Gott helfe mir. Amen." (Here I stand, I cannot do otherwise. God help me. Amen.) So answered Luther in the Reichshaus before the Imperial Diet assembled at Worms, in the principality of Hesse-Darmstadt, April 17, 1521. The day and hour were epoch making in the heaven-ordained process of the Church's liberation. And the Diet at Worms stands the dividing time when mental and spiritual liberty, born again, broke irrevocably with papal Rome.

Let us briefly note, first, the political and religious elements entering into this august assembly; second, let us view the Diet itself, and, thirdly, consider the benefactions resulting therefrom.

The Spanish Prince Charles, by the sudden death of Maximilian and the magnanimous renunciation of Frederic of Saxony, was made Emperor of Austria, Burgundy and Germany, and, as political head of the Holy Roman Empire, he became the nominal King of Italy. The King of France, Francis I, and Henry VIII of England, had sought, with no little intrigue, the crown now placed on this youth of 19. With this crown went the rule of the most powerful kingdom since the illustrious days of Charlemagne. The new Emperor Charles, at heart, was no friend of the Pope, who had sought to defeat his election and to secure the elevation of the Roman Catholic King Francis. But political considerations bade him use the livery of heaven in which to serve the devil, and Charles obeyed. The unity of this vast empire over which a strange fate had so suddenly and unexpectedly placed him was of greater consideration than local dissent from the Roman See: the Church and State were one; religion must be a unity; aught else was heresy punishable with death. With this spirit Charles V assembled the Diet. Weighty matters of state were to be considered and the German princes presented them thus: 1. The private wars between nobles must be stopped, that the evil to the commerce of the towns may be abated; 2. The question of jurisdiction between certain bishops and their temporal lords must be defined; 3. In the intended absence of the Emperor in Spain an acceptable Regency must be appointed; and, 4. "To take notice of the books and descriptions made by Friar Martin Luther against the Court of Rome. The which Friar Martin, of the Elector of Saxony and other princes, is much favored." In the German Empire religious affairs had so gotten hold of the public mind that upon Charles' accession to the throne revolution or reform was inevitable. This Augustinian Monk, soon to be the central figure in one of the world's greatest dramas, had beaten and driven off both the indulgence seller Tetzel and the sophist Eck. He aroused the German princess to serious thought in his "Address to the Nobility," and gave mighty voice to the overburdened heart of the common people in a language which they understood in his pamphlet "On the Babylonish Captivity of the Church." He had defied Leo X when outside the Ulster Gate at Wittenberg he had publicly burned the Bull of Excommunication. He had done more. Rejecting the authority not only of the papacy, but of a general council as the ultimate interpreter of Scripture, he set at naught the decisions of the "honorable Council of Constance, held on German soil and under a German Emperor." He unequivocally declared the Scriptures to be the ultimate authority. He rises to the hight and dignity of a true religious reformer, clearly pointing out the error, indicating its cause and applies the only remedy, the Word of the Almighty God. This was a spirit radically different, widely divergent from the then ecclesiastical age. It was the spirit in which Luther answered the summons to Worms.

The Emperor and his electors were proceeding with the consideration of state matters when the Pope demanded the rigorous enforcement of his Bull. "Should a man who has written so Christianly be executed without a trial?" so urged the Electors, "the Emperor's dignity and piety were engaged that, should Luther recant, other matters concerning the welfare of the Empire would be affected." So Luther is summoned. In his monk's gown and covered wagon he is escorted by knights and horsemen as he enters the city of Worms. Toward evening of the next day he is brought into the presence of the Diet. Before him is a pile of his books, some 20 in number. He is asked two questions: "Do you acknowledge these books to be yours?" "Do you recant the heretical doctrines they contain?" Modestly he replies, "I think the books are mine." Having examined the titles, "Yes, the books are mine. But I cannot answer the second question touching my recantation, seeing it

is a question which has reference to faith and the salvation of souls, a question which concerns the Word of God, without reflection." Time is granted him until the next day. The papal party are already rejoicing and Luther's friends manifest disappointment. The supreme moment was not yet. The following day was spent in preparation. With his Bible open before him, he was heard to pray long and earnestly: "O God! O God! help me against all the wisdom of this world. . . . The work is not mine, but thine. . . . I have nothing to contend for with these great men of the world. . . . O faithful and unchangeable God! I lean not upon man. . . . The cause is holy. It is Thine. . . . O God! send help. Amen." At 4 o'clock the herald came. The streets are full of people and many are upon the housetops to see this intrepid monk pass by. It was already dark and torches had been lit when they reached the Council Hall. He entered the court through throngs of Italians, Spaniards and Germans; his face betrayed no alarm, his step was firm, he walked with God. The eye of man never looked on such scene before or since. Clerics and laics, barons, counts and princes, Roman Nuncios, with ambassadors from papal France and England, prelates, bishops and archbishops, some 30 in number, eight margraves, dukes and archdukes, the six Electors of the German Empire, and upon the throne the Emperor, whose scepter ruled two hemispheres and the islands of the sea; the hallways and windows and lower courts crowded with knights in armor and gaudy trapped courtiers; in the midst of this splendor, this prelatical pomp, this worldly wisdom, stood the Friar Martin, an heretic according to Rome, his massive brow frank and open in the firm faith of his unfaltering heart, his form towering yet withal in most meek and humble mien. The brief silence is broken by the Chancellor of the Elector of Treves, the Diet's spokesman, demanding Luther's recantation. Respectfully, with much gentleness and mildness, with Christian firmness, Luther answers at some length first in German, then in Latin. Perspiration stood upon his forehead; he turned and looked upon that assembly which held in its hands his life or death; he lifted his face toward heaven and said, "Here I stand. I cannot do otherwise. God help me. Amen."

The moral grandeur of the man and the Scripturalness of the truth he had uttered, struck dumb the assembly from prince to king. He had not answered with human wisdom nor gave to sophistry its like. It was not Luther who triumphed, but the Word.

Here then was erected the truth that the Word of God is alone infallible and not men, be they pope or council. Here private judgment founded upon the Word was given a superior place to decrees which contradict truth. Here was declared the principle that the Scriptures must determine whether men and councils are right, and not men and councils sit in judgment upon the Scriptures. Here was defined for all time to come that liberty of mind and soul which, faithful to the Spirit and the Word, make possible man's highest intellectuality and the noblest development of his religious life.

2d week after Easter. April 26, 1903.

## Personal Purity

(Exod. xx : 14 ; Eph. v : 1-!4)

Biblical Topic reviewed by Rev. C. Armand Miller

Lessons for our lives: 1. *There is but one law of purity for both sexes.* Herein God's law is different from man's conventions. Human society damns the woman who transgresses, and caresses the man. God is no respecter of persons. Purity is also the virtue of true manhood. Paul, the hero who passed, not unscathed, through so many dangers and conflicts, writes to young Timothy, "Keep thyself pure." Tennyson writes of the strength of purity, when he tells of the brave and noble Knight of the Round Table, Sir Galahad,

"His strength was as the strength of ten,
Because his heart was pure."

God demands and will demand of the boys and the young men the same purity of heart and life that we demand of our girls and young women. And by God's law, not by social prescriptions, will we be judged.

*2. How shall we keep this Commandment?* It means constant watchfulness. "Out of the heart are the issues of life" and God alone can make the heart clean, and keep it clean. Prayer and the Word of God are to be powerful and frequent in the life of purity. And as we pray, so must we live. That is not a sincere prayer which simply forms the prelude of companionship with those whose thought, as evidenced by their speech and actions, is impure. Choose pure friends and associates, and apply the same principle throughout all your fellowships. Guard the eyes. Much that is called art is vile. Avoid in books, as you would in life, the companionship of the base. The theatre of our day is one of the strongest helpers of the god of lust. If Eye-gate and Ear-gate are well sentineled, and if the intruding thought is firmly and quickly hurled outside the walls, the citadel of Mansoul, by the grace of God, may be kept clean. Perhaps you say, it will make you look peculiar, to be careful of all these forms of association

(*Continued on page* 23.)

# The General Secretary's Meetings

THE introductory meetings arranged by the Executive Committee of the Luther League of America for the purpose of inaugurating the work of the General Secretary have been eminently successful. They have been representative meetings of our Lutheran young people.

### Philadelphia

The initial meeting was in St. Paul's Church, Philadelphia, Rev. Chas. J. Hirzel pastor, on February 13. Quite a large number of those present were from outside of Philadelphia. The interest was deep, and those in attendance spoke of it as most helpful. President Wm. C. Stoever presided. Addresses were delivered by Messrs. E. A. Miller, E. F. Eilert, F. A. Hartranft and the General Secretary, Rev. Luther M. Kuhns.

### Baltimore

On February 16 a meeting was held in Baltimore with the pastors and young people of the Lutheran Church. The outlook is most encouraging. Rev. W. S. Freas, D.D., president of the General Synod, presided at the evening meeting, which was held in the First Church, Rev. E. K. Bell, D.D., pastor. The addresses were delivered by Messrs. W. C. Stoever, president of the Luther League of America; E. F. Eilert, editor of the LUTHER LEAGUE REVIEW; F. A. Hartranft of the Executive Committee, and the General Secretary. Close attention was given these addresses. A number of questions were asked about the League work, and, as a result of the meeting, a resolution was adopted instructing a committee to present the subject of organizing a Central Luther League in Baltimore to the various societies in the different Lutheran Churches of the city, and calling of another meeting for the further consideration of the matter of organizing. The hopeful sign was the marked spirit of unanimity among the workers. This was very cheering to the general officers, who had been invited to present the cause of the Luther League of America.

### Mt. Airy Seminary

At Mt. Airy, Philadelphia, on February 18, the General Secretary met the students of the Theological Seminary. There is a splendid League at Mt. Airy, of which Mr. W. C. Stoever is president. Its meeting was very interesting. After consideration of the topic, "The Lord's Day," the General Secretary was given the opportunity of speaking. Quite a number remained to ask questions and evinced very considerable interest in the great work before us.

### Jersey City

On February 20 a call meeting of the New Jersey State League was held in Jersey City, in the church of which the Rev. E. E. Neudewitz is pastor. Rev. F. C. Krapf of Elizabeth, president of the Luther League of New Jersey, presided. The fine lecture on the Twin City Convention, profusely illustrated with stereopticon views, was given by Mr. E. F. Eilert, editor of the REVIEW. At its conclusion fraternal greetings were presented by Pastor Neudewitz and President Krapf to the General Secretary, who responded, calling attention to the local and national work of the League.

### New York City

Washington's Birthday was spent in New York, the cradle of the League. It was an inspiration to note the genuine intensity of interest in all that concerns the League in its birthplace. On February 23 the General Secretary was privileged to meet the principal workers in this cause in the metropolis, and to address the delegates' meeting. The evening meeting was held in St. James Lutheran Church, Rev. J. B. Remensnyder, pastor. This beautiful church, so exquisite in its appointments, was well filled with Leaguers from all over Greater New York. Mr. I. S. Runyon, president of the New York Central, presided. Addresses were delivered by Mr. George D. Boschen, president of the Luther League of New York State; Mr. E. F. Eilert, editor of the REVIEW, and by the Revs. F. H. Knubel of the Church of the Atonement, and C. Armand Miller of Holy Trinity. These excellent addresses called attention to different phases of Luther League work, and in kind words extended hearty greetings to the General Secretary. He responded to this characteristic Lutheran greeting, and called attention to the magnitude of the work of the Luther League of America.

### Pittsburg

The meeting of the Pittsburg Central was held on the evening of February 24 in the First Lutheran Church, Rev. David H. Geissinger, D.D., pastor. All the time was given to the General Secretary, who spoke of the aims and objects of the Luther League. At the conclusion of his address an adjournment was had to the lecture room, where a reception was held. Rev. J. M. Guss, president of the Central, called the meeting to order, and a few informal addresses were delivered by Revs. S. N. Carpenter, Dr. Geissinger, W. H. Fehr and A. J. Turkle of Allegheny. President Guss then presented the greetings of the

Central, and extended his hand cordially greeting the General Secretary. He acknowledged the splendid spirit of the reception and congratulated the Pittsburg Central on its fine record in the National League work.

### Wahoo and Blair, Nebraska

On January 29 the General Secretary spoke at Wahoo, Neb., in the Swedish Lutheran Church, to a fine audience that gave close attention to the address. On January 30 he had the opportunity of addressing the 130 students of Luther Academy at Wahoo. This institution, of which Rev. O. J. Johnson is president, is in a flourishing condition. It is finely located. Ground has been broken and work started on a new building costing $25,000.

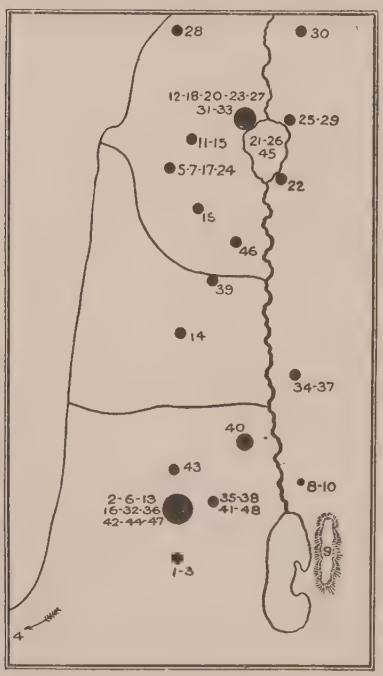
February 6 was spent at Trinity Seminary, Blair, Neb. This is a college, and the Theological Seminary of the Danish Association. The 150 students of Trinity Seminary showed much interest in the Luther League. After the meeting we had a most fraternal conference with President Anker, Professor Vig and Prof. Dr. J. N. Lenker.

These meetings have all been full of encouragement. The awakened interest has been felt and the future is rich with promise. Many hearts have been warmed to the work, and with a better understanding of the scope of the League work have come into sympathetic touch with it. An enthusiasm has been created which will import energy and strength in not a few of our congregations. LUTHER M. KUHNS.

# Junior Drill

[CORRESPONDENCE MAY BE ADDRESSED TO MRS. LAURA F. FRY, 1920 N. 7TH ST., PHILADELPHIA]

THIS concludes the study of the places and events in our Lord's earthly life, as appropriate to Lent, Passion Week, and the Eastertide. Do not forget what was said last month. Anybody who will draw these few easy lines, then put down the figures from 1 to 48 in their regular order, telling the name of the place, and the *events of each place* as you go along, will receive not only distinction in the REVIEW, but a picture-prize besides. The only condition is that you must draw the map, and name the places and events, in the presence of your pastor, and ask him to please put his signature under your own.




18. Capernaum—Jesus makes this chief city of Galilee the headquarters of his future ministry; the miraculous draught of fishes; heals a demoniac in the synagogue; cures Peter's wife's mother, and the sick of the whole town at sunset; paralyzed man let down through the roof; preaches the Sermon on the Mount (out on a grassy slope in the suburbs); on His way back to the city gate heals the devout centurion's servant at a distance.

19. Nain—Raises to life the only son of a widow.

20. Capernaum—Anointed by a penitent woman in a Pharisee's house; afterwards teaches the multitudes by parables.

21. The Sea of Galilee—Stills the tempest.

22. The Opposite Shore—Drives a legion of demons out of a wild man into a herd of swine.

23. Capernaum; raises to life the daughter of Jairus; a woman with an issue of blood touches the hem of his garment; the eyes of two blind men are opened.

24. Nazareth rejected a second time.

25. Upper Shore of the Sea—Feeds the 5000.

26. The Sea of Galilee—Walks on the water.

27. Capernaum—Confutes the Scribes and Pharisees.

28. The Border of Tyre and Sidon—Heals a daughter vexed with a demon, in response to a mother's persistent prayer.

29. Upper Shore of the Sea—Feeds the 4000.

30. Mount Hermon—The Transfiguration.

31. Capernaum—Pays his taxes with a gold-piece taken out of a fish's mouth.

32. Jerusalem—Goes to the Feast of Tabernacles, alone with His disciples, after the crowds had all gone ahead; opens the eyes of a man who was born blind.

33. Back Through Samaria—"Fire from heaven" on the villages which would not receive Him; sending out of the seventy disciples, two by two.

34. Perea—Parables; the Lord's Prayer.

35. Bethany—Visits the home of his friends. Mary and Martha and Lazarus.

36. Jerusalem—The Feast of Dedication.

37. Perea—Heals a man with the dropsy; parables of the great supper, the lost sheep, the prodigal son, the rich man and the beggar, the Pharisee and the publican.

38. Bethany—The crisis miracle of raising Lazarus out of his grave; the Jews resolve they must put Jesus to death.

39. Galilee—Begins his last journey to Jerusalem; cleanses the ten lepers; blesses little children; tests the rich young ruler; foretells His death and resurrection.

40. Jericho—Heals two blind men; visits Zaccheus.

41. Bethany—Where he spends every evening of Passion Week up to Thursday.

42. Jerusalem—Rides in triumph on Palm Sunday; shouts soon turn into hisses; eats the Passover for the last time; washes the disciples' feet; institutes the Lord's Supper; the agony in Gethsemane; the arrest by Judas' band; Peter's denial in the high-priest's hall; Jesus before Pilate and Herod; scourged and crowned with thorns; crucified, dead and buried; the guard at the tomb; the empty sepulchre on the third day; appearances, first to Mary Magdalene, second to the other women, third to Simon Peter.

43. Emmaus—Fourth appearance to two disciples on Easter afternoon.

44. Jerusalem—Fifth appearance to the Apostles assembled in the upper room, Thomas being absent; sixth, same, Thomas being present.

45. Sea of Galilee—Seventh appearance to seven disciples as they are fishing.

46. A Mountain in Galilee—Eighth appearance to the eleven disciples, Matt. 28, 16-20; ninth appearance to five hundred at once, 1 Cor. 15, 6.

47. Jerusalem—Tenth appearance to James, 1 Cor. 15, 7; eleventh appearance to all the Apostles, for final instructions concerning the Kingdom.

48. Mount of Olives—Ascends into heaven.

## Bible Readings

March 8. II Lent—Jere. 22 : 29; Isa., 45 : 20-25.
Monday—Leviticus 19 : 1-8.
Tuesday—Deuteronomy 6 : 16-25.
Wednesday—Jeremiah 35 : 7-19.
Thursday—Matthew 15 : 1-9.
Friday—Mark 7 : 10-16.
Saturday—Luke 18 : 18-30.

March 15. III Lent—Ex. 20; Ephesians 6 : 1-9.
Monday—Genesis 18 : 1-19.
Tuesday—Exodus 3 : 11-18.
Wednesday—I Samuel 2 : 27-36.
Thursday—Job 42 : 1-16.
Friday—Hebrews 11 : 1-40.
Saturday—James 1 : 1-27.

March 22. IV Lent—Psalm 119 : 105-120.
Monday—Genesis 4 : 1-15.
Tuesday—Deuteronomy 5 : 17-30.
Wednesday—Genesis 9 : 1-7.
Thursday—Psalm 51 : 1-29.
Friday—Jeremiah 41 : 1-10.
Saturday—I John 3 : 13-17.

March 29. V Lent—Ex. 20 : 13; Matt. 5 : 21-26.
Monday—Deuteronomy 4 : 1-13.
Tuesday—Matthew 16 : 13-20.
Wednesday—Mark 4 : 1-13.
Thursday—Luke 16 : 19-31.
Friday—Philippians 2 : 5-11.
Saturday—Matthew 21 : 1-9.

April 5. Palm—Matthew 10 : 32-39; I Peter 3 : 14-16.
Monday—Matthew 26 : 1-25.
Tuesday—Matthew 26 : 26-56.
Wednesday—Matthew 26 : 57-75.
Holy Thursday—Matthew 27 : 1-33.
Good Friday—Matthew 27 : 34-61.
Saturday—Matthew 27 : 62-66.

April 12. Easter—Matthew 28 : 1-15.
Monday—Exodus 39 : 30-43.
Tuesday—Joshua 1 : 1-18.
Wednesday—Judges 14 : 1-11.
Thursday—I Samuel 3 : 1-21.
Friday—John 10 : 27-42.
Saturday—II Timothy 1 : 13-18.

April 19. I Easter—Jeremiah 1 : 15-19.
Monday—Exodus 31 : 12-18.
Tuesday—I Samuel 4 : 12-22.
Wednesday—Esther 1 : 1-22.
Thursday—Proverbs 31 : 10-31.
Friday—II Thessalonians 3 : 1-18.
Saturday—I Peter 2 : 10-22.

April 26. II Easter—Ex. 20 : 14; Eph. 5 : 1-14.
Monday—Leviticus 19 : 1-11.
Tuesday—II Kings 5 : 15-27.
Wednesday—Isaiah 4 : 1-6.
Thursday—Matthew 19 : 16-22.
Friday—Romans 13 : 1-14.
Saturday—I Thessalonians 4 : 1-12.

## Luther League Topics

(*Continued from page* 20.)

with the unclean; but if you would justly shrink from every physical pollution, and be vastly ashamed of uncleanliness of body, is there not far more reason why you should dread and keep yourself from the certain defilement of the soul? Far better walk unprotected through the pest house, than breathe in the germs of the loathsome disease of lustfulness. And, then, Daniel and his friends were peculiar, but all men have admired them ever since they stood up while the whole congregation bent down to worship the golden image!

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

*The Lutheran Church and her Young People.*

**Edited by E. F. Eilert,**

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB. I. S. RUNYON, NEW YORK, N. Y.

AS SPECIAL ASSOCIATES,

*And the co-operation of the Executive Committee of the Luther League of America.*

**Subscription, 50 Cents a Year.**
**Club Terms on Application.**

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second-class Matter.
Publication Office, 131 Liberty St., New York.

# Editorial

In every work that Hezekiah began in the service of the house of God and in the law and in the commandments to seek his God, he did it with all his heart, and prospered.

It is a matter of rejoicing that our General Secretary has been so well received in his itinerary, at Philadelphia, Baltimore, Jersey City, New York City, Pittsburgh, Columbus and Springfield. If a good beginning makes a good end, certainly the prospect for the growth of the League is encouraging, and the officers of The Luther League of America sincerely hope and pray that through the efforts of Secretary Kuhns our young people may be united for work in their local Churches; that an interest greater than heretofore will follow the work, and that the increase in service and in giving will be marked before the year expires. The work before him is great, as the work for our Church is large, and the earnest support of all our Leaguers of whatever name, together with their prayers, is the request of all who are interested in the success of our Church.

How to observe Lent is a question often asked, and about which there is much difference in opinion. Many act as if the only preparation for the season was a series of frivolities broken only for the time from Ash Wednesday until Easter Monday, and then a return to the same wearying round. Every Christian should live in daily converse with, and think about, his Lord and Christ, but at this time our hearts should be thoroughly warmed with the great love of which we are specially reminded as we approach Good Friday, and of all the events previous to and which culminated on that day. Less conformity to the world and more harmony with God's plan is the spirit which should prevail among all Christians at all times. But as anniversary occasions and birthdays remind one specially of the events which they commemorate and produce a spirit of thankfulness and of joy, so as we meditate at this season upon the love of Him who gave Himself for us, we should be filled with a returning love and thanksgiving, which will prepare us not only for the proper observance of these weeks, but will fit us to live aright in the weeks to come, so that we may fulfil the command given by the Saviour in the Sermon on the Mount to "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The men and women the Church needs most to-day are those who really plan and purpose for the Kingdom of Christ. How many Church members do this? How many Church officers? They plan and purpose and toil in business and worldly matters, but how many take time to do anything of this kind for the cause of Christ?

It is an undeniable fact that in modern

church life nearly all the real planning and working for the spread of Christ's Kingdom is done by the minister. It is shirked by almost every one else. How much of their real working interest do our people give to the Church?

How many really belong to the Church? We belong to ourselves. We belong to our business, our ambitions, our pleasures, but we do not belong to the Church and to Christ. Does His cause command our love, a love that seeks with heart and brain and soul to work the works of God.

How many pastors can go to their members and church officers and find them willing to devise new and larger things for Christ and His Church? And yet with each year they plan such things for their business and their worldly ambitions. What is your League doing to change these conditions?

When your duty is shown you, are you willing to do it? Are you willing to pray over it? Are you willing to say honestly, "Lord, make me willing to be made willing?"

Our great failing lies just here. We know our duty and responsibility, for we have been taught for many a year, but when the duty comes we are not willing to meet it, nor will we honestly pray "Lord, make me willing." It is inconvenient, or burdensome, or one of a hundred other things and we deliberately put it away from us.

What lesson then has this Lenten season for us? As we follow Jesus on the way to the Cross let us remember how it is written, "For even Christ pleased not Himself."

Ask not how, but trust Him still,
Ask not when, but wait His will,
Simply on His Word rely,
God shall all your needs supply.

## Publishers' Column.

The new edition of the Luther League Hand Book which has just been issued is highly commended by all who have seen it. It gives a complete history of the Luther League and also thoroughly explains what it is. There is a model constitution with hints for organizing a local League as well as points on starting a central or district League.

The book is mailed to any address on receipt of four cents.

Another edition of the Luther League Hymnals has just been issued to fill the large demands for this excellent book. Our Leagues are beginning to realize what an especially fine book this is. If you have not seen it we would be pleased to send you a copy as soon as the books come from the binder on receipt of 60 cents, which includes postage.

The LUTHER LEAGUE REVIEW offers Ten Dollars in Gold for the best Luther League Topic on the subject, "Relation of the Luther League to the Church," Psalm cxix, 9-16; and Five Dollars in Gold for the second best topic. The subject means "The relation of the local League to its own local Church," primarily.

Subject to the following conditions:

1. The manuscript is to be written plainly in English (type-written preferred), 420 words in length.

2. The manuscript to be signed by a nom de plume only, and sent, postpaid, on or before April 15, 1903, to the editor of the "Topics," Rev. George H. Schnur, Chillicothe, Ohio; but do not let him know your real name.

3. All competitors must be subscribers to the LUTHER LEAGUE REVIEW, and in addition must send the name of one new subscriber, with 50 cents. If you are not a subscriber send your own and one new subscription, with one dollar, to the LUTHER LEAGUE REVIEW, P. O. Box 876, New York (by P. O. Order or Draft), and inclose a note giving Mr. E. E. Eilert your nom de plume, and sign your own name.

4. All members of any Luther League and all Lutheran ministers in America are eligible to take part in this contest.

NOTE.—The committee of three judges will be selected from three different synods. They will see only your manuscript with the attached *nom de plume*. Perfect fairness in the award is thus insured. All manuscripts will be the property of the LUTHER LEAGUE REVIEW, to be used as seems best. Fulfil the conditions exactly, for *no manuscript will be allowed to go to the judges* unless its *nom de plume*, with the subscriptions, have been received by the LUTHER LEAGUE REVIEW.

The REVIEW continues to be highly commended by its readers, as will be noted from the following:

"I read the REVIEW and find it very helpful. It keeps me in touch with other Leagues."

"I am much profited by the REVIEW. It is a great aid to keep in touch with the movement of our Church."

This is a good time to open a club of subscribers in your League for the REVIEW. Send for club rates.

Address all orders for Badges, Books, Hymnals, &c., &c., to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

## A Circlet of Rare Jewels

(*Continued from page* 10.)

and each individual must experience it for himself."

"And, yet, Miss Wilson," he interrupted, "the Book itself says, 'Ye shall know them by their faults.' A tree that brings forth evil fruit surely can't be a good tree."

"But surely Christianity is not to be held responsible for the indifferent lives of the men you refer to. You know that their lives are not in harmony with its teachings. Surely you will admit that."

"Yes, that's true," he admitted reluctantly. "But why do men profess to be Christians when they don't care to be governed by the principles of the Gospel?"

"Why do men profess to be honest when they are so often just the reverse?"

"Well, yes; that seems to be a sound argument. At all events, it appeals to the intellect. But—well, to be candid, I'm all at sea. I suppose I've actually fallen over those stumbling-blocks and hurt myself a good deal, and somehow arguments don't heal up the wounds. We will say no more about it now. I think I shall have to fight out my battle. How it will result I don't know."

The next morning the storm was raging still more fiercely than on Sunday morning. Harold Frederic went down to his office at half-past seven, a little earlier than usual. He went early for a purpose. He knew that Mr. Pancost, the man who had been seen reading the Sunday paper on Sunday morning, was in the habit of going down to his store at about half-past seven, and the young man was determined to discover whether the merchant would find it too stormy a morning to go to his place of business. Harold's way led past the merchant's home. A little before he reached the mansion-like house he saw Mr. Pancost emerge from the door, all bundled up, stalk out to the street, and push his way through the swirling snowstorm as if he relished it. Harold followed him to his store, which was at least twice as far from his home as St. John's Church was. This incident filled the young man's mind with unutterable repugnance. He told himself that he had a mind never again to darken a church door.

Meanwhile Edna Wilson also had her problems to wrestle with. There was first the problem of winning her friend to a life of faith—a problem that now become unexpectedly complicated. Another thought sorely perplexed her. The young man had spoken words to her within the last few months that proved him to be in earnest in his attentions. She felt almost certain that he meant to make a declaration before long. But should she consider such a proposal seriously? Would it not be better to break off the acquaintance at once? The longer it continued, the stronger the attachment would grow. The query that recurred to her again and again within the next week was the old question of the prophet:

"Can two walk together except they be agreed?"

(*To be continued.*)


## Old Point Comfort

The first personally conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, March 14.

Tickets, including transportation, meals *en route* in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of $36 from New York, Brooklyn, and Newark; $34.50 from Trenton; $33 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of $17 from New York; $15.50 from Trenton; $14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

## Wabash Railroad Company

On your contemplated trip to the West see that your tickets read over the above named road. Its service is unsurpassed in the way of equipment, having solid vestibuled trains with through sleepers to Chicago, St. Louis and Kansas City. It is the only line having free reclining chair cars between New York and Chicago. For information in regard to rates, etc., apply to H. B. McClellan, General Eastern Agent, 387 Broadway, New York.

# Our Churches and Institutions

## IN SOME OF THE LARGE CITIES

**New York City**

— Rev. G. Döring of Newark, N. J., has been called as superintendent of the German Emigrant House of New York, to succeed the late Rev. J. H. Berkemeier.

— Under the auspices of the Lutheran New Testament Society of this city, Rev. John A. W. Haas, D.D., delivered his series of three lectures on "Bible Criticism," at Young Men's Christian Association Hall, Fourth avenue and Twenty-third street, on three successive Monday afternoons, beginning February 16. The lectures, which are from the positive standpoint, were attended by small but representative audiences and attracted no little attention in the religious world outside the Lutheran Church.

— Mrs. Albert C. Henchen, a member of St. James' Church, Dr. Remensnyder, pastor, has given $500 to the cause of Lutheran Foreign Missions.

— It is reported that the property of St. Peter's Evangelical Lutheran Church, at the southwest corner of Lexington avenue and Forty-sixth street, including a plot 50.5 x 100 feet, has been sold to the New York Central Railroad, and the church has acquired the site for a new edifice at the southeast corner of Lexington avenue and Fifty-fourth street. The new site is now covered by six dwellings, known as 631, 633 and 635 Lexington avenue and 130, 132 and 134 East Fifty-fourth street, making in all a plot of 60.5 by about 135 feet, the easterly 55 feet of the street frontage having a depth of 100.5 feet. There will be erected on the property a new church and parsonage.

**Philadelphia**

— On Sunday evening, February 1, Rev. August Pohlmann, M.D., was installed pastor of Temple Lutheran Church. The charge to the pastor was given by Chas. S. Albert, D.D., of Philadelphia, and that to the congregation by M. L. Valentine, D.D., editor of the *Lutheran Observer*, and the pastor was installed by Dr. Valentine.

— St. Mark's, Conshohocken, Rev. Will T. Bare, pastor, has paid within the past nine months $1400 on its bonded indebtedness.

— Grace Lutheran Church, Rev. J. Harry Main, pastor, has paid $1000 on its mortgaged indebtedness.

— Rev. Charles L. Fry, pastor of St. Luke's Church, and Literary Secretary of the Luther League of America, eloquently and effectively defended before the State Senate Law and Order Committee the cause of righteousness and religion against the attack made upon it by the Berkelbach bill to modify the Sunday law. The hearing, at which Pastor Fry appeared, was referred to by the Philadelphia *Record* as an "intellectual treat."

— Frank A. Hartranft, Esq., has been elected superintendent of the Sunday school of All Saints' Church, Rev. Charles E. Hay, D.D., pastor. Mr. Hartranft organized this school, and for the first eight years of its life was the superintendent. After a lapse of six years he again assumes charge.

**Chicago**

— A Swedish congregation will likely soon be organized in Hyde Park.

— Rev. F. W. Kohler, who for two years has served as the financial manager of the Chicago Lutheran Theological Seminary, has resigned to accept the directorship of the Home for Epileptics, Rochester, Pa.

— Messiah Lutheran Church has reduced its church debt by $1000 during the past year.

— Rev. W. S. Hinman, D.D., pastor of Grace Lutheran Church and president of Northern Illinois Synod, died of heart disease on the train on his way to Denver, Col., February 5.

**St. Louis**

— The General Synod has begun a second English Lutheran Church in this city.

**Cincinnati**

— A new hospital, to be in charge of the Deaconesses of the North American Synod's Mother House, was dedicated in this city on February 8.

— A new Lutheran Church in Norwood, Cincinnati, Ohio, is talked of.

**Pittsburg**

— The fifteenth anniversary of Bethany Church, Rev. John Weidley, pastor, was celebated February 1.

**Albany**

— The Church of the Redeemer was reopened for services on January 25, after a thorough renovation, Rev. H. Douglass Spaeth, pastor.

**St. Paul**

— Memorial Church, Rev. A. J. D. Haupt, pastor, has paid off another $1000 of its $3500 mortgage. The congregation added 42 members during the year.

— A Lutheran Ministerial Association has been formed in the Twin Cities. Rev. A. J. D. Haupt is the president of the association.

— Governor Van Sant of Minnesota has appointed Rev. Dr. L. A. Johnston, pastor of the First Swedish Lutheran Church, a member of the committee to receive funds for the sufferers of Norrland.

**San Francisco**

— Ebenezer Church recently sold its house of worship for $24,500, and will build another at once in a more suitable location.

## MISCELLANEOUS

— Ansgar College, Hutchinson, Minn., so auspiciously opened about four months ago, has met a disastrous loss in the destruction of its building by fire on February 11. The cause of the fire is unknown. The building is a complete loss. Much of the portable furniture and fixtures were removed from the building but little damaged. The estimated loss on the building is $35,000, with insurance of $22,000. The contents of the building were not insured. The calamity was a crushing blow, but it was immediately determined that the building must be rebuilt. It has been decided to continue the school work, and rooms in the city have been engaged for this purpose.

— Up to February 12 the treasurer of the Augustana Synod, Rev. C. J. Bengston, Rock Island, Ill., had received for the sufferers in Norrland the sum of $17,075.67.

— The new Lutheran Hospital builded in La Crosse, Wis., at a cost of $40,000, has been dedicated.

— Plans have been adopted for enlarging and improving the buildings of Roanoke College, at a cost of $25,000. This college has recently received a bequest of $2000 from the estate of the late Capt. J. H. Wilson of Harrisburg, Va.

— Mr. G. H. Knollenberg, Richmond, Ind., has recently donated $1500 toward the endowment of the German Department of the Western Theological Seminary of the General Synod located at Atchison, Kan.

— A pretty and imposing new church edifice was dedicated on February 15, at Altoona, Pa. It cost $11,000, and nearly the whole of this was secured before the consecration.

— Rev. W. H. Rice has built a church at Gnadenhuetten, Ohio, which will be consecrated on July 10, 1903, on the same site where 100 years ago the first church, built of logs, was dedicated.

— The English Lutheran Church, Zelienople, Pa., Rev. L. O. Benze, pastor, has resolved to erect a new building at a cost of $11,000.

— The Swedish Lutheran Gethsemane congregation was organized in South Omaha, Neb., on January 13, with 21 charter members. Rev. J. V. Carlson is the pastor of this congregation.

— The Board of Church Extension of the General Synod has asked the Sunday schools of that synod to make an offering to that cause on Easter. The board will furnish copies of its Easter service to schools that will make such an offering.

— One of the most unique publications we have seen, and of very considerable literary merit, is Mr. Alfred Darlow's brochure, "Shakespear on Railroads." It is written in an engaging style, and its letter press is handsomely done.

## Those Small Books

BY REV. R. E. M'DANIEL, PH.D.

When the League met in National Convention in 1898 the writer offered a resolution, which was passed, calling for authors to write small volumes of not more than 250 pages, along the lines of active work in the Church. The resolution met enthusiastic support. That was four years ago. Many new books have come out. New League Reading Courses have been added. However, these have been composed largely of books not specially written for the course.

I would now suggest that for the next Reading Course an entire set be specially written for the course, to consist of small volumes not exceeding 250 pages, on living topics, touching the work of to-day in the Church in America.

Of histories, there seems an abundance for all practical purposes. Translations, however good, do not touch Church activities in this country. The need is a book in crisp, readable American tongue.

Have the manuscripts ready for submission at the convention in Buffalo, N. Y., in 1904.

## Facts Worth Remembering

(*Continued from page 7.*)

ans of the world are in the United States. Of all the Protestant Churches, the Lutheran has the best prospects of being strengthened in the future by additions from Europe.

Again, it appears that the colored people in the United States compose about one-third of the Baptists of the world, and about one-fourth of the Methodists. These are mostly in the South. While the Methodists and Baptists are the leading churches among the white and colored population in the Southern States, and the Congregationalists lead in the North Eastern States, the Lutheran Church is the strongest in the Western and the North Western States. This is significant for the Lutherans, since this section of our beloved land promises to lead the nation in politics, education, culture and religion.

The two denominations which have had the greatest success in the pioneer Missionary work of the new world are quite different. The Methodists are Arminian in doctrine and Baptists Calvinistic. The former church has the Episcopal and the latter the Congregational form of government, and yet they have been alike successful among the immigrants and their children of the English and foreign languages, as well as among the colored people of the North and of the South. Why have they succeeded? Because they saw that all these classes needed the Gospel, and because they set themselves earnestly to the task of giving it to them without any regard whatsoever to language or color. Here is where the Lutherans failed, they did not see this need, especially in the South, and they had respect unto persons, language and color. Have we not gone far enough to see our blunder?

C S
B C
MONUMENTS THE TABLETS
COX SONS & BUCKLEY CO
DESIGNERS AND MAKERS OF
ALL FITTINGS OR FURNISHINGS FOR THE CHURCH
IN STONE METALS WOOD GLASS DECORATIONS
WRITE FOR HANDBOOKS 70-FIFTH AVE. N.Y.

# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

### Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

#### OFFICERS

WM. C. STOEVER, - - - - - President.
727 Walnut St., Philadelphia, Pa
LUTHER M. KUHNS, - - - - - - General Sec'y.
2569 Pierce St., Omaha, Neb.
C. G. GRAUER, - - - - - Ass't Gen'l Sec'y,
732 Ellicott St., Buffalo, N. Y.
JOHN F. DINKEY, - - - - - Treasurer,
14 Ave. B, Vick Park, Rochester, N. Y.
Rev. C. K. HUNTON, - - - - Statistical Sec'y,
440 So. 18th Street, Columbus, O.
Rev. CHAS. L. FRY, - - - - - Literary Sec'y,
1920 No. 7th St., Philadelphia, Pa.
Rev. GEO. H. SCHNUR, - - - Asst. Literary Sec'y,
269 So. Paint St., Chillicothe, O

#### Executive Committee

*Composed of the President, General Secretary, Treasurer and the following members:*

E. F. EILERT, - - - - - - New York, N. Y.
W. L. HENRICH, - - - - - Buffalo, N. Y
I. S. RUNYON, - - - - - - New York, N. Y.
Rev. L. L. SMITH - - - - - - Strasburg, Va.
G. A. BALDWIN, - - - - - Rochester, Pa.
F. A. HARTRANFT - - - - - Philadelphia, Pa.
Rev. LUTHER M. KUHNS, - - - Omaha, Neb.
H. L. HUNGERFORD, - - - - - Wilkes Barre, Pa.
Rev. J. A. M. ZIEGLER, D D., - - Kansas City, Mo.
M. C. OLSON, - - - - Chicago, Ill.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary

#### Finance Committee

F. A. HARTRANFT, - - - - - Philadelphia, Pa.
J. M. ROMMEL, - - - - - Philadelphia, Pa.
J. F. DINKEY, - - - - - Rochester, N. Y.
GEORGE D. BOSCHEN, - - - New York City, N. Y.
LOUIS VAN GILLUWE, - - - - Asbury Park, N. J.

#### Publication Committee

WILLIAM C. STOEVER, - - - - Philadelphia, Pa.
E. F. EILERT, - - - - - New York City, N. Y.
F. H. WEFER, - - - - - New York City, N. Y.
E. A. MILLER, - - - - - Philadelphia, Pa.

#### Literature Committee

Rev. C. L. FRY, - - - - Philadelphia, Pa
Rev. G. H. SCHNUR, - - - Chillicothe, O
Rev. F. P. BOSSART, - - - - - Lima, Ohio.
Miss EMMA E. MAST, - - - - Zanesville, Ohio.
Mrs. IVA A. BALTZLY, Ph.D., - - Mansfield, Ohio.

#### STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE
Pres., GEO. D. BOSCHEN, - - - - New York.
Cor. Sec'y, Rev. M. J. BIEBER, - - Binghamton.
LUTHER LEAGUE OF PENNSYLVANIA.
Pres., A. RAYMOND BARD, - - - Reading.
Cor. Sec'y, Miss IDA H. ZINSER, 814 East Walnut Lane, Germantown, - - - Philadelphia.
LUTHER LEAGUE OF KANSAS.
Pres., Rev. A. M. L. HERENIUS, - - Topeka.
Sec'y, Miss JOSEPHINE MAEDEL, Kansas City, Mo.
LUTHER LEAGUE OF NEW JERSEY
Pres., Rev. F. C. KRAPF, 48 6th St., - - Elizabeth.
Cor. Sec'y, Miss AUGUSTA NEUBECK, 46 De Hart Place. Elizabeth.
LUTHER LEAGUE OF ILLINOIS.
Pres., PROF C. O. SOLBERG, - - - Rockford
Sec'y, Miss MAY C. MELANDER, - - - Elgin.
LUTHER LEAGUE OF OHIO.
Pres., Rev. F. G. GOTWALD, - - - Springfield.
Sec'y, CHARLES RIBBLE, - - - - Springfield.
LUTHER LEAGUE OF WISCONSIN.
Pres., Rev. TH. EGGEN, - - - Madison.
Sec'y, Miss LILLIAN L. FRICK. Milwaukee.
LUTHER LEAGUE OF INDIANA-KENTUCKY.
Pres., Rev. W. J. SIEBERLING, - Mulberry, Ind.
Cor. Sec'y, Miss JOSIE KOONS, Mulberry Ind.
LUTHER LEAGUE OF IOWA.
Pres. Rev. S. R. ELSON, - - - Iowa City.
Sec'y, Rev. O. G. U. SILJAU, - - Northwood.
LUTHER LEAGUE OF NEBRASKA.
Pres., Rev. LUTHER M. KUHNS, - - Omaha
Cor. Sec'y, Miss MARGARET PIERSON, - - Lincoln.
LUTHER LEAGUE OF SO. DAKOTA.
Pres., Rev. C K. SOLBERG, - - - Vermillion.
Cor. Sec'y, OLAI ANDERSON, - - Dell Rapids.
LUTHER LEAGUE OF MINNESOTA.
Pres., N. J. LOHRE, - - - - - Minneapolis.
Cor. Sec'y, Rev. PROF. FRIDA BU, Northfield.

#### District Leagues in States Not Organized

LUTHER LEAGUE OF CENTRAL CONNECTICUT.
Pres., C. F. GUTBROD, - - - - New Haven
Cor. Sec'y, Miss SIGNI ISAKSON, - - New Haven.
LUTHER LEAGUE OF NEWBERRY COUNTY, S. C.
Pres., R. C. COUNTS, - - - - - Prosperity.
Sec'y, GRACE BEDENBAUGH, - - - - Pomaria.
LUTHER LEAGUE OF THE SOUTH ATLANTIC COAST REGION.
Pres., Rev. R. C. HOLLAND, D.D., - Charlotte, N. C.
Cor. Sec'y, JULIAN SMITH, - - Charleston, S. C.
LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF. E. D. BUSBY, - - Moorhead, Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

### Luther League of America

*Guarantee Fund for the Support of the General Secretary.*

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

*To the Friends of the Luther League of America:*

It is imperative for the League to have a General Secretary in the field. A man can be secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1,000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert, New York City.....$50.00
Wm. C. Stoever, Philadelphia..... 50.00
John F. Dinkey, Rochester, N. Y..... 50.00
Rev. Chas. L. Fry, Philadelphia..... 50.00
Frank A. Hartranft, Philadelphia..... 50.00
Rev. L. M. Kuhns, Omaha.....10.00

| | |
|---|---|
| William H. Koenig, Omaha | 10.00 |
| Paul W. Kuhns, Omaha | 10.00 |
| J. F. Smith, Omaha | 10.00 |
| William Wilte, Omaha | 10.00 |
| H. L. Hungerford, Wilkes-Barre | 25.00 |
| J. Martin Rommel, Philadelphia | 50.00 |
| George D. Boschen, New York | 50.00 |
| C. A. Smith, Minneapolis | 50.00 |
| Rev. Geo. H. Schnur, Chillicothe, Ohio | 25.00 |
| Horace W. Bikle, Pittsburgh | 25.00 |
| Wm. L. Henrich, Buffalo, N. Y. | 25.00 |
| A Friend | 25.00 |
| Luther League, Buffalo, N. Y. | 25.00 |
| Luther League of First Church, Columbus, Ohio | 10.00 |
| Chas. K. Hunton, Columbus | 10.00 |
| Luther League of Holy Trinity, New York | 10.00 |

The Secretary of this last named League says: "Our League passed a motion some time ago authorizing our Treasurer to pay $10 annually for the support of a General Secretary. This is therefore our annual contribution." Other Leagues might profit by this example.

FRANK A. HARTRANFT, Esq., Chairman.
1215 Stephen Girard Building, Philadelphia, Pa.

J. MARTIN ROMMEL,
JOHN F. DINKEY,
GEORGE D. BOSCHEN,
LOUIS VAN GILLUWE,
Finance Committee.

Please address reply to chairman.

## NEW YORK STATE

**New York City**

— A public reception was given the general secretary, Rev. Luther M. Kuhns, by the New York City League on Monday evening, February 23, in St. James' Church, Madison avenue and Seventy-third street, Rev. J. B. Remensnyder, D.D., pastor. The meeting was well attended, and in more than one particular evinced sentiment and power that augur well for the greater success of the League movement. The character of the service was devotional, being introduced and concluded with the vesper service, conducted by the pastor of St. James' Church, who also made a short opening address, in which he commended the step of the Luther League of America in appointing a general secretary, and congratulated it upon the selection of Pastor Kuhns for the place. A brief response was made by the president of the City League, I. S. Runyon, who presided. Mr. E. F. Eilert, representing the Executive Committee of the Luther League of America, referred to the careful and prayerful thought that had been given the matter before a man was selected for the place, and declared that events left no doubt in the minds of the committee that God had guided them. Mr. George D. Boschen, president of the State League, voiced what he believed to be the sentiment throughout the State that a right move had been made, one that will contribute much to the strength and efficiency of the Lutheran Church in its work of preaching and teaching the Gospel. In presenting the ministers who were to speak, Mr. Runyon said that Leaguers understand the right relation of laymen to pastor to be that of sheep to shepherd, that they have no unwarranted ambition to assume authority, and are satisfied to "uphold the hands" of the spiritual leader. Rev. F. H. Knubel, pastor of the Church of the Atonement, and Rev. C. Armand Miller, pastor of Holy Trinity Church, made addresses expressing their approval of the step taken by the League in appointing a general secretary and of the selection of Mr. Kuhns, their interest in the work he undertakes and their confident hope of marked and permanent good to young people and the Church at large as a result. Secretary Kuhns was then introduced, and delivered an address which inspired the congregation with confidence in him and fresh interest in the cause he represents. He first directed attention to the League's firm stand upon fundamental principles contained in God's Word, redeclared in systematic order in the Augsburg Confession and explained in Luther's Catechism, and then referred to the Luther League as a working member of the Church, helping to establish truth in the world and lead men to God. He mentioned the breadth and comprehensive plan of the League, admitting to membership societies that differ in their form of government and methods of work. "Objection to the League," he said, "is sometimes urged on the ground that it devotes too much energy to the lighter, social feature. You in New York have met and answered that objection by your Bible study course." Early in the evening Secretary Kuhns was entertained at an informal dinner at the Hotel Hungaria, to which about 25 gentlemen, who are active in the City League, sat down. Mr. Boschen, president of the State League, acted as toastmaster, and short speeches were made by Secretary Kuhns and Rev. George C. F. Haas, D.D., pastor of St. Mark's Church.

— The course of Bible studies planned by the Literature Committee of the City League was begun on the evening of February 10 in the lecture room of St. James' Church, and is progressing with very gratifying success. About 30 people are present at each session, and lively interest in the work is manifest. The first four studies, under the general title, "A Great Law Giver," are being conducted by Rev. C. Armand Miller. Beginning March 10 and continuing for four successive Tuesday evenings, Rev. F. H. Knubel will conduct studies of "A Great King." April 21 and 28 and May 5 and 12 Rev. J. A. W. Haas, D.D., will present the subject, "A Great Prophet." The course is particularly valuable to Sunday school workers, and is open to every one whether a League member or not.

**Brooklyn District**

— At the annual meeting of the Brooklyn League, held recently, the following officers were elected: Pres., William J. Dilthey; first vice-pres., Jacob G. Ernst; second vice-pres., Charles L. Voeller; third vice-pres., F. L. Rath; rec. sec., Aug. Lehman; cor. sec., Miss Bertha Papen; treas., Joseph C. Hecker. The February meeting of the District League was held on the 24th at the Church of the Redeemer, Rev. S. G. Weiskotten, pastor, and was very successful, though some disappointment was felt that on account of a necessary postponement of the meeting it was impossible to secure the presence of the general secretary, Rev. Luther

THE PRIZE WINNER.
UPHELD BY QUALITY.
STIEFF PIANOS
Quality is built in every section of this remarkable piano. Also pianos of other makes to suit the most economical. Convenient terms Write for illustrated catalogue and book of suggestion.
CHARLES M. STIEFF,
9 N. Liberty Street, BALTIMORE, MD.

M. Kuhns. After the devotional exercises an address by the president, Mr. William J. Dilthey, on "Great Epochs in American History," was delivered. In his reference to the Revolutionary period Mr. Dilthey made mention of a memorial window back of the altar in his former home church in Pennsylvania to the memory of Dr. Henry Melchior Muhlenberg, who visited the congregation while its first house of worship was being built of logs cut from the surrounding forest. From Washington's and Lincoln's untiring devotion to duty, heroic deeds in great crises and recourse to prayer Mr. Dilthey drew lessons for Luther Leaguers. The next meeting of the League will take place March 16 at St. Paul's Church, at South Fifth and Rodney streets.

**Rhinebeck District**

— A very successful social meeting of the Luther League of St. John's Church, Hudson, was held January 27 at the home of Mr. Leander Weaver, president of the League. Five new members have been added recently. The League holds a song service the first Sunday evening of each month, which is well attended by members of the Sunday school and congregation. The League had part in a bazaar recently held by the church which netted $405.

**Albany District**

— The Luther League of the Church of the Redeemer, Albany, held a very interesting meeting on February 16. A debate on, "Resolved, That the Task of Maintaining the Union was Greater than that of Establishing It," was had. The speakers in the affirmative were Louis C. Smith, Fred. W. Schwartz and Rev. H. Douglass Spaeth, while Jacob H. Smith, Fred. W. Smith and John H. Strenge argued for the negative. There was a large audience composed of the members of the congregation and their friends. The meeting was called to order by President Strenge, and after the usual opening service and necessary transaction of business the vice-president, Miss Minnie D. Lehmann, took the chair, to preside over the debate, which she did in a dignified and impartial manner. The affirmative speakers brought out many good points involving the claims of State rights, the embarrassing financial condition of the North and the great question of slavery, the unfaithfulness of some members of President Lincoln's Cabinet and other officers also, in that America did not stand alone in the contest. The negative speakers answered many of these points by parallel instances in the Revolution, the weakness of the country in finance, its helplessness to enforce obedience, to raise revenue through its excise and duties, the jealousies of the States in regard to commerce and government, the disposition to local self government which blocked the wheels of Federal legislation, the want of the press, the difficulties of Washington in combining the 13 colonies into a firm and inseparable Union, and many others. The question was decided by vote of the League, which resulted in an overwhelming victory for the negative. At the next regular meeting, March 16, lectures will be given by the following on subjects selected by themselves: Mrs. Jacob H. Smith, Mrs. H. D. Spaeth and Mr. Bernard H. Brohm.

**Buffalo District**

— The Luther League of the Church of the Atonement held its February meeting at the home of Miss Jennie Holmlund. The attendance was the largest in some years, and the interest manifested indicated that 1903 may be a banner year. The League has provided a church paper for the last two years, which is edited by the pastor.

— At the next meeting of the Luther League of Holy Trinity Church, which will be held on March 20, papers will be read as follows: "Use of the Lord's Day," "The Epistles" and "Study of the Bible," by Miss J. Sticht, Mr. A. Rickard and Mr. H. Masman. The League has been presented with a very handsome picture for its room, the gift of Mr. and Mrs. Schmiedendorf.

## NEW JERSEY

— On Friday evening, February 20, it was the privilege of the Luther Leaguers of New Jersey to have with them as their guest the Rev. Luther M. Kuhns, the newly elected general secretary of the Luther League of America. The meeting was held in Holy Trinity Church, Jersey City, Rev. E. E. Neudewitz, pastor. The greetings of the Luther League of New Jersey were extended to Rev. Kuhns by the president, Rev. F. C. Krapf of Elizabeth, and by Rev. E. E. Neudewitz of Jersey City, chairman of the Executive Committee. Rev. Kuhns responded in an earnest, sincere manner. An informal reception was then held, affording those present an opportunity to personally meet and greet the secretary. The Luther League of New Jersey is delighted with the choice for a general secretary, and wishes Rev. Kuhns godspeed. One of the features of the meeting was the presentation by Mr. E. F. Eilert of the Illustrated Report of the National Convention held in St. Paul-Minneapolis July last.

— On Thursday evening, February 26, the Illustrated Report of the National Convention held at St. Paul-Minneapolis July last was presented in the meeting rooms of the Young People's Union of the German Lutheran Church of Elizabeth, N. J., by E. F. Eilert and by Messrs. N. Bunger and W. F. Naegele, who operated the lantern and slides. The lecture was very largely attended, the rooms being crowded to the doors, and much enjoyed by all present. The committee that arranged this report is to be congratulated on its success.

— Augustana Literary Society of Paterson decided at its last meeting, February 7, to apply to the State League of New Jersey for membership. The question had been on the table for a while, but the motion now was unanimous. Mr. Wm. Johnson was elected corresponding secretary. Fritz Julander is president.

— The Young People's Society in Passaic has been invited to Augustana Literary Society's meeting, and will then furnish the programme for the evening. The Tabitha Society is doing well. Mrs. Aaron, wife of the pastor, is the president. The society is working on a memorial quilt for the tenth anniversary of the church.

MÖLLER, Builder of Church, Sunday School, Concert and Parlor Pipe Organs.
HAGERSTOWN, MD.

— Passaic Luther League has invited the State League to hold its next meeting here.

## CONNECTICUT

— The Luther League of the German Trinity Lutheran Church has formed a stock company for the purchase of a stereopticon outfit. The company is capitalized at $125, divided into 125 shares of $1 each. The League subscribed for 50 shares, and the others were readily sold to the members. It is expected to use the outfit for lectures in the church and also to rent it out to pastors who desire the use of it.

— A Young People's Union was organized recently in the First English Lutheran Church of New Haven.

— The Luther League of the Swedish Lutheran Church of New Haven reports the death of Miss Signe Isakson, 21 years old. Miss Isakson was an indefatigable worker in the society, having held office for several terms, and at the time of her death was secretary of the Luther League of Central Connecticut, which office she had held for two years. This loss is deeply felt not only by the church and society with which she was connected, but also by the Central Connecticut Luther League, especially at this time when the work of extending the League throughout the State is being brought to a success.

## PENNSYLVANIA

### Philadelphia

— The formal induction of Rev. Luther M. Kuhns into the office of general secretary of the Luther League of America occurred at Philadelphia on Friday evening, February 13, in St. Paul's Church on North Twenty-second street, near Columbia avenue, Rev. C. J. Hirzel, pastor. The exercises were under the auspices of the Executive Committee of the Luther League of America, and were conducted by William C. Stoever, Esq., president of the Luther League of America. Addresses were delivered by E. Aug. Miller, Esq., Mr. E. F. Eilert, F. A. Hartranft, Esq., and Secretary Kuhns. The proceedings were characterized by the utmost simplicity, but by a quiet dignity befitting the occasion. The addresses were timely and pointed, definitely and clearly stating the position of the League with respect to many of the questions raised about the character of young people's societies and their standing in the Church. The congregation did not fill the large church, but was representative, and included members and friends of the League from other cities and towns in the eastern part of the State.

In the devotional exercises with which the proceedings began the Scripture lesson was read by Rev. H. Branson Richards of Philadelphia, and prayer was offered by Rev. J. F. Hartman, D.D., of Lafayette Hill, Pa. The greetings of St. Paul's Church were given by E. Aug. Miller, Esq. He said that the term "Inaugural" had been applied to this meeting simultaneously by two men who are charged with some degree of responsibility in the National League's affairs, and he thought it an appropriate term: because "the Luther League has marked an epoch in its history by the election of a general secretary." He characterized the step as "an event of deep significance," with a direct and vital bearing upon the hope of the Church. The wish and prayer of every earnest and sympathetic worker, he said, is that the inspiration of this new leadership may bring an increase in religious knowledge, intelligent service and true piety on the part of every young member of the Lutheran Church. President Stoever, in his response, said that Mr. Miller had "struck the keynote" in his reference to the educational branch of the League's work. He disavowed any intention of making a speech, and promptly presented Mr. E. F. Eilert of New York, chairman of the Executive Committee of the Luther League of America.

Mr. Eilert gave a synopsis of the League's history, and said: "It was not the intention or expectation of the organizers to make the League what it is to-day, but as it developed it adjusted itself to the place in the Church that seemed open to it. With this development have come new duties and opportunities for effective work. Our hopes that these may be met are now to be realized in the co-operation of the general secretary. It is often remarked that the Lutheran Church seems charged with a peculiar responsibility at this time. There is no doubt that it is, and the energy to meet this responsibility must be furnished largely by the young people. That they be intelligent, earnest, devoted, is highly important."

Mr. Hartranft at the beginning of his address referred to his paper, "The Luther League—What It Is," published in the Luther League Handbook, as a precise statement of the thoughts he would like on this occasion to impress. He then stated the position of the League relative to a number of important questions, notably: that it assumes no authority over the doctrinal position of any one, insists upon subscription to no creed except the Unaltered Augsburg Confession, and upon the use of no particular form of worship, asks the society seeking membership to adopt no particular form of constitution, plan of government or field for work. "We do, however," he said, "advise the use of historic Lutheran Church ideas. We reverence the name of Washington, why not honor Luther and our Church? When we want information, sometimes we do not go to the right source. The League supplies correct information, and our desire to be intelligent Lutherans should lead us to this reliable source." He then spoke of Secretary Kuhns as a competent authority on questions involving the principles and policies of the League.

In his introduction of Secretary Kuhns Presiden Stoever said that it seemed quite clear that the Lord had directed the minds of the committee and the mind of Mr. Kuhns. The inaugural address of Mr. Kuhns was then delivered. It contained clear, comprehensive statements of fundamental principles and working policy. The plea for the upholding of high standards was none the less strong because of the confession of need for human fellowship and sympathy. The declarations of truth about human weakness and need of salvation seemed only emphasized, not disputed, by almost poetic references to world's treasures of mountain peak and moonlit glen. "In speaking the initial word," said Mr. Kuhns, "I have one request to make for myself. Remember that in this official position I am only a man. I need your sympathy and prayers." He then referred to recent experiences among people of different branches of the Lutheran Church as proofs of the existence of a genuine Christian fellowship founded upon our common faith. "Beside fellowship we need education. The Reading Course furnishes a splendid training for young Lutherans. No one can read the life of Immanuel Wichern without discovering no small part of 'General' Booth's inspiration. The deaconess' work is a Lutheran revival of apostolic work. We should reap the benefits of our history by the use of historic means. To education we need to add enthusiasm. But we must distinguish between the kind that awak-

ens dormant powers and that which is only fanaticism. Loyalty is another quality needed. This should begin with our own Church and work outward to the Church at large." Here the speaker introduced a vivid description of the view from Pike's Peak, and said: "We can see the universal Christian Church better by seeing it from the Pike's Peak of national Lutheranism."

After the benediction was pronounced by the pastor of St. Paul's Church an impromptu reception was held by Secretary Kuhns at the church, where many expressions of good wishes, warm sympathy and intention to co-operate were recorded. The event was mutually inspiring to the secretary and his co-workers.

**Bucks, Montgomery and Chester Central**

— The ninth annual convention of the B. M. C. Central Luther League was held on Monday, February 23, at Doylestown, with morning and afternoon sessions. Besides the reports from the various officers and committees there were very full and encouraging reports from the delegates to the last conventions of the State League and the Luther League of America. One new League, that of Doylestown, was added to the Central. The address of welcome was delivered by Mr. J. R. Freed of Doylestown, and the response by the president, I. G. Romich, Pottstown. William Price of Pottstown read a paper on "What Aid Can a Luther League Be to the Church?" Rev. F. K. Fretz of Quakertown delivered an address on the "Junior League," and Miss Emma Fretz of Doylestown read a paper on "Our Young People." The address of the evening was delivered by the Rev. E. P. Phatteicher, Ph.D., Norristown, and was a presentation of the origin of the Lutheran Church and her institutions which made her famous throughout the Christian world. The newly elected officers for the year are: Pres., Mr. U. S. G. Finkbiner, Royersford; first vice-pres., Mr. H. N. Bickel, Norristown; sec. vice-pres., Mr. Wm. Krout, Perkasie; rec. sec., Miss Anna K. Davidheiser; cor. sec., Miss Emily Zane, Lansdale; treas., Mr. A. B. Walp, Quakertown. The convention was considered by all a most successful one.

**Reading Central**

— The Luther League of St. John's Church, Hamburg, Rev. Harry C. Kline, pastor, recently elected the following officers: Pres., John H. Wertley; vice-presidents, Prof. W. A. B. Ketner, Mrs. William G. Seidel; sec., Miss Mary M. Miller; treas., Mrs. J. N. Shomo; mus. director, Abr. Savage; pianists, Misses Rosie Livingood, Callie Buchman. The League divides its work among nine committees. Weekly devotional meetings are maintained.

— A Luther League was recently organized in the Lutheran mission at Shillington.

**Upper Lehigh Valley Central**

— On January 26 the senior Luther League of St. John's Church, Mauch Chunk, Rev. W. M. Rehrig, pastor, celebrated the twenty-fifth anniversary of its organization. The League was organized by Prof. W. Wackernagel, now professor of German of Muhlenberg College, under the name of "Martin Luther Verein," with 35 members. For many years its exercises were conducted in the German language, but the English has been used for many years. The name was changed in 1892. Many of the charter members are now represented by their sons and daughters. On the anniversary occasion the church was beautifully decorated with evergreens and Luther League colors. The programme was principally


# Luther League Supplies

## Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

**Issued Quarterly—Dec., Mar., June and Sept.**

| | | | | | |
|---|---|---|---|---|---|
| 1 copy, | 1 | year, | cash in | advance | 10 cents |
| 25 copies, | 1 | " | " | " | $1.75 |
| 50 " | 1 | " | " | " | 3.50 |
| 75 " | 1 | " | " | " | 5.00 |
| 100 " | 1 | " | " | " | 6.00 |

## Luther League Reading Course.

**Adopted by the Luther League of America at the Chicago Convention.**

**First Course.**

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

**Second Course.**

1. Life of Luther, Wackernagel. 2. Spener and Francke, Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4 Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

**Third Course.**

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00. expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

**Fourth Course.**

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

Price $5.00. expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

## Luther League Hymnal.

**Containing 250 Hymns; Opening and Closing Services, Psalms and Collects.**

**Bound in Cloth, with music, - - 60 cents.**
**" " words only, - - 20 cents.**

## Luther League Rally Hymn.

**In English or German.**

**With Music, - - - 60 Cents per Hundred.**

In great demand for Conventions, Quarterly meetings of Locals or District Leagues and other gatherings. They are cheap if you use them but once.

## Luther League Badge.

Every Leaguer should wear a badge. This is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms.

**PRICES.**

| | |
|---|---|
| Pin or Button, Solid Gold | $1.00 |
| " " Rolled Plate | .50 |
| " " Gilt | .25 |
| Watch Charms, Solid Gold | 5.00 |
| " " Rolled Gold | 2.50 |

Any of the above make suitable birthday gifts. Discounts to Leagues when ordered in quantities.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876,
New York, N. Y

musical choruses and quartettes under the musical director of the League. Rev. H. F. J. Seneker of Wilkes-Barre made a fine address on "Work." Revs. G. G. Kunkle and W. L. C. Lauer also made addresses. The League has always contributed liberally to the support and improvements of the church and especially the mission work of the Conference. In 1897 a Junior League was organized with 26 members. It now numbers 75, and the senior League 124. The musical director of the senior League is also training the juniors in the art of music. The senior League uses the Luther League Topics and Hymnal. Besides the annual excursion of the Upper Lehigh Valley Central, the League holds an annual excursion and reunion at Glen Onoko.

**Lancaster Central**

— The Luther League of Trinity Church, Lancaster, heard a lecture on India February 6. While given as a travel talk it furnished information and inspired interest in mission work in the far East.

**Williamsport Central**

— The last meeting of the Williamsport District League was held at Milton in Dr. J. M. Reimensnyder's church, October 9, 1902. By an oversight no report was published in the church papers. At that meeting Rev. J. M. Anspach, D.D., and others delivered able addresses. Delegates were elected to attend the State Convention and the following officers were elected for the ensuing year: Pres., Rev. J. W. Lake, D.D., Montgomery; sec., W. H. Garman, Jersey Shore; treas., Rev. J. H. McGann, Lewisburg; statistical sec., D. W. Shallenberger, Montgomery. Executive Committee: Rev. Dr. Lake, Rev. J. H. McGann, Rev. F. W. Gift and Rev. Dr. Reimensnyder. The next meeting will be held in Dr. Anspach's church, Williamsport, time to be decided later.

**Clinton Centre and Union Central**

— Recently the C. E. Society connected with the Lutheran church at Bellefonte, Rev. H. C. Holloway, pastor, was reorganized as a Luther League. The new League begins with more than 40 members, and there is a decided increase in interest.

**Somerset Central**

— The young people's society of the Lutheran church at Friedens, Rev. H. D. Hoover, pastor, rendered a special programme at prayer service Saturday evening, February 21. The subject was "Cleveland." There were three special features. It was "leaderless." There were no announcements, each one performing his or her part as indicated on a printed programme in the hands of each one present. The service was enlivened by messages from great men of the church A special offering was made for the Lutheran mission in Cleveland, amounting to $4.63. The organization is growing in numbers and power.

**Northwestern Central**

— The Luther League of St. John's parish, Erie, Revs. G. A. and C. T. Benze, pastors, comprising two Senior Leagues (St. John's and St. Stephen's), the Helpers and the Junior Leagues, held anniversary services the third Sunday after Epiphany. The reports showed that the Senior Leagues contain 472 members and contributed $668.82 for the work of the church. Ninety-four new members were received during the year. The Junior Leagues report 210 members who have contributed $200.

**Pittsburgh Central**

— General Secretary Kuhns has been here and we feel already that he has done us good. We are experiencing a new sensation, having had as it were a bishop's visitation; having been urged to new activities and generously praised for past humble achievements. Our secretary is magnetic, interesting, optimistic, inspiring. It does us a real benefit to know he is looking after us, watching us. He will trust us to do the best we can, but will expect to see results. The meeting held in his honor in the First Church was a success. The audience was not immense but satisfactory. Dr. Geissinger, pastor, conducted the services and introduced the speaker. His remarks were happy and characteristic. He said: "I congratulate the Luther League of America that it now has a real live General Secretary. We depend much on circulating mediums. In the body the circulating medium is the blood, but only as it *circulates* does it perform its functions and accomplish its work. In commercial affairs the medium is money, but unless it *circulates* it is useless. In spiritual matters this medium is faith, and my conception of the highest duty of our General Secretary is to see that this circulating medium circulates. And we have every reason to believe that he sees his vast opportunities and will seize them." The secretary's address was a masterly, clear, attractive presentation of the aims and claims of the Luther League movement; emphasizing its broad ecumenical basis, its strong doctrinal position, its persistent educational and practical animus. We could see, as a late speaker, Rev. Sanford N. Carpenter, expressed it, that "the League has a place and is in its place." Rev. W. H. Fehr spoke very briefly along the same lines, evidently impressed by the "spirit contagion" of the hour. Rev. Alonzo J. Turkle, pastor of Trinity Church, Allegheny, also made a brief talk. As a personal friend of long intimacy he warmly praised our secretary and vouched for his energy, sincerity and ability. In those few minutes we felt our acquaintances ripening and our confidence confirmed. We now await our secretary's next visit with eager expectancy—have a partial promise that he will be back in June or July. H. W. B.

— The purchase of the entire Luther League Reading Course was recently authorized by the Senior Luther League of Grace Lutheran Church, Allegheny, Rev. G. I. Lenker, pastor. According to the president's annual report, the interest and attendance of the regular meetings is growing, additional members have been added from the Junior League, and the outlook for future work and growth promising. The Luther League topics are used, and the Reading Course is intended for reference in their study.

## MARYLAND

— Prominent representatives of the Luther League visited Baltimore, and held a meeting on February 16. The weather was extremely unpleasant, yet at least 100 of the young people and many of the Lutheran pastors were present to greet the visitors and enjoy the addresses. Rev. Wm. S. Freas, D.D., was in charge of the meeting. Mr. E. F. Eilert, editor of the LUTHER LEAGUE REVIEW; Wm. C. Stoever, president of the Luther League of America; F. A. Hartranft, a member of the Executive Committee, and Rev. Luther M. Kuhns, the newly elected general secretary of the League, were the speakers. The addresses received close attention, and led to a number of questions being asked concerning the work of the League. The announcement that Christian Endeavor societies of young people connected with Lutheran churches could unite with the

League, without a change of name or method of work, also continue fellowship with other organizations of same nature, was received with favor. The proposition to organize a Central Luther League in this city resulted in the adoption of a resolution instructing a committee to present the matter to the various societies, and the calling of another meeting for further consideration.—*The Lutheran Observer.*

## OHIO

—On Friday evening, February 27, the young Lutherans of Columbus, Ohio, and vicinity enjoyed the opportunity of greeting and hearing the new general secretary, Rev. Luther M. Kuhns. All day it rained; in the evening it came down in torrents driven by the wind, but nevertheless the attendance was quite encouraging, and all present felt amply repaid for having braved the storm. Rev. Geo. H. Schnier, one of the literature secretaries and editor of the Topics, was also present and delivered an address. Mr. W. H. Wean, president of the Columbus District, presided, and introduced the speakers. Several out of town Leagues and three Synods were represented in the congregation. The full vesper service was used, the ministers conducting it all being attired in clerical robes. The choir, under the competent direction of the organist, Mr. W. A. Knoderer, rendered an anthem. The general secretary will give a more extended account of this meeting.

**Northeastern District**

—The fifth annual convention of the District Luther League of Northeastern Ohio met in Trinity Lutheran Church, Canton, February 21. Ten societies of the district were represented by 29 delegates, and there were present quite a number of visitors, so that in all there were in attendance about 100. Among the visitors were Dr. S. A. Ort, Dr. Geisinger and Rev. Steck. The following subjects were ably discussed: "The Luther League of the Twentieth Century—Its Dangers, Its Possibilities, Its Certainties," "How Can the Devotional Spirit of the League be Best Developed?" "How Can the League Help Its Members?" The most prominent feature of the afternoon session was the address by Dr. S. A. Ort of Springfield on "The Christian Vocation." His address was so full of beautiful thought, so full of tender sympathy, so full of heartfelt love, that all who heard it were filled with a new fervor and more earnest zeal to do what they could to further the kingdom of Christ. In the evening Dr. Geisinger of Pittsburgh addressed the convention on "Christian Co-operation." After speaking of co-operation in the material world he emphasized the necessity of the same practice in the Christian life. The address was greatly appreciated, and brought before the convention the Christian's duty in this respect. The convention was so full of good things that all visitors and delegates went back to their societies eager for work. M. W. Lutz of Canton was elected president.

—At its February meeting the League of Zion's Church, Marietta, was addressed by Rev. G. W. Sandt of Philadelphia, on the subject, "Lutherans and Lutherans."

## ILLINOIS

**Fox River Valley League**

—The Fox River Valley District Luther League of Illinois held the first convention of the year in the Swedish Lutheran Church, Aurora, January 29. In the afternoon the annual business session was held. Interesting reports were read from the various societies in the district, showing more interest in the work and more love for the church. Two of the Norwegian societies are supporting a native teacher in Madagascar. A society from Batavia, consisting of 91 members, joined the district at this meeting, making the number of local societies seven, with a membership of more than 400. The following officers were elected for the coming year: Pres., Rev. Alfred Ostrom, Aurora; vice-pres., Arthur Lindgren, Aurora; rec. sec., Hannah Anderson, Geneva; cor. sec., May C. Mellander, Elgin; fin. sec., Anna Bjorseth, Aurora; treas., Fritz Anderson, St. Charles.

A very well attended and enthusiastic session was held in the evening. The speaker, Rev. P. Peterson of Galesburg, used as his subject the well-known quotation from the time of the Reformation, "Here I stand. I cannot do otherwise." He gave a very interesting and instructive address, laying special stress upon the Word, creed and future of the church. Inspiring statistics were given concerning the Lutheran Church in America.

Rev. William Eckman of the Norwegian church, Elgin, who in the near future leaves for Europe, spoke touching words of counsel in bidding farewell to the members of the district. The music of the evening was given by the choir of the church, by Miss Agnes Rorbeck and Miss Anna Bjorseth. A pleasant social time was indulged in after the programme, when an opportunity was afforded to shake hands with the fellow Luther Leaguers of the district.

## IOWA

—The Young People's Society of Trinity Lutheran Church, Alta, is contributing to a fund to install a heating plant in the church building.

—The Luther League of St. Peter's Norwegian Church, Sioux City, is making splendid progress. The membership now numbers fifty and is steadily increasing. The officers are: Pres., Martin E. Johnson; vice-pres., Martin Holm; sec., Lina Berger; treas., Helmer Decker.

## MINNESOTA

**Twin City Central**

—The Executive Committee of the Twin City Central Luther League held a reception on New Year's afternoon from 2 to 5 o'clock at the United Church Seminary in St. Anthony's Park to all the Lutheran young people of the Twin Cities. Invitations were sent to every Lutheran congregation and about 400 were in attendance. The halls and rooms were tastefully decorated with the Luther League colors. Addresses were delivered by Rev. N. J. Lohre of Minneapolis and Prof. E. G. Lund of the seminary, and literary and musical numbers were contributed. Afterward refreshments were served in the dining-room, where all the young people had a very good opportunity to get acquainted with the Leaguers. Many of the young people's societies not connected with the Luther League were represented by delegations of from ten to fifteen each. President Nels Jensen, Mr. M. S. Kindseth, Miss Ida Pusch and Miss Jennie R. Caines constituted the committee on arrangements and are to be congratulated upon their success.

—The Twin City Central Luther League is about to issue a directory of all the Lutheran churches in the Twin Cities for the benefit of the Lutheran students who come to the cities to study, in order that they may be directed to a church of their own Synod.

—The Young People's Society of the Swedish Lutheran congregation at Little Falls donated last year $200 to the building fund of the new church. It is still working and proposes to raise some more money for the same purpose.

# STECK

"THE OLD RELIABLE"

45 YEARS BEFORE THE PUBLIC.
PERFECT WORKMANSHIP.
MARVELOUS DURABILITY.
RICH, FULL TONE.
FINE SINGING QUALITY.
DELIGHTFUL TOUCH.
INDEPENDENT IRON FRAME, PAT.
IMPROVES WITH USE.

# PIANOS

GEORGE STECK & CO., M'f'rs,
No. 136 FIFTH AVE., - - NEW YORK.



A BRIGHT HOME MAKES A MERRY HEART"

Joy travels along with SAPOLIO



## New Overland Service

Three thro' trains Chicago to San Francisco every day via the Chicago, Milwaukee & St Paul and Union Pacific line. Direct connections for North Pacific Coast points.

California is less than three days from Chicago via this route.

W. S. HOWELL, General Eastern Agent,
381 Broadway, New York City.

GEORGE J. LINCOLN, Commercial Agent,
818 Chestnut St., Philadelphia.



89

## Fastest Trains Shortest Line

THE Union Pacific
for Western Points. The following needs no comment:

| | | |
|---|---|---|
| Missouri River to | | |
| Salt Lake City | 10 | HOURS Quicker than any Other Line |
| San Francisco | 15 | |
| Portland | 15 | |
| Missouri River to | | |
| Salt Lake City | 194 | MILES Shorter than any Other Line |
| San Francisco | 268 | |
| Portland | 258 | |

Detailed information cheerfully furnished upon application.

E. L. LOMAX,
General Passenger and Ticket Agent,
OMAHA, NEB.